

# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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JULY, 1874.

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### LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, May 17, 1874.

REV. AND DEAR SIR : The Festival of the Ascension was a brighter day than usual for us this year, for our church in Salt Lake City was consecrated on that day as St. Mark's Cathedral, and we are grateful and happy.

The cost of the structure has been almost fifty thousand dollars, and it is all paid. That fact tells a story, we hope, of God's merciful nearness to our work, and that the Church at large has not neglected us, and that living sympathies of Christian people pour in to our help.

Bishops Clarkson and Spaulding were here, and, besides my own whole roll of Clergy, numbering seven, the Rev. Mr. Moore of Denver, the Rev. Mr. Lane of California, and the Rev. Mr. Jenvey of Nevada. Bishop Clarkson preached the sermon, dwelling on these as the notes of the Church of God, the pillar and ground of the truth ; viz. : Scripturalness, Apostolicity, Unchangeableness and Universality. Clearness, candor, charity and loving encouragement marked the sermon. Ties all the while strengthen that bind us to our loved brother of Nebraska.

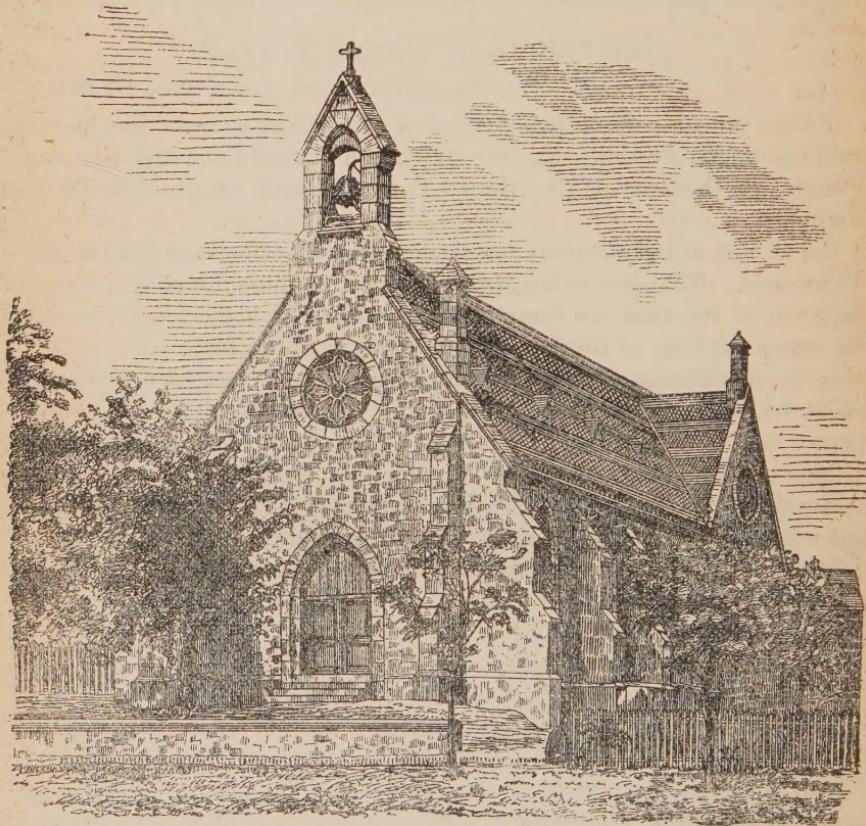
In the evening the ladies of the parish provided a reception for the visiting Clergy, in the Sunday-school room, and hundreds of our people came and went, paying their respects. In the afternoon the Primary Convocation of this Missionary District—a body of eight Clergymen and eight laymen, met in the chapel of St. Mark's school. And so, Thursday night, I for one went to bed all tired out, but happy as a boy who has been on the winning side in a match at base ball, and full of humble thanksgiving to the good LORD Who has sent reward to the poor sort of labor of my last seven years.

I beg to put this record down as the honest due of the faithful Clergy and teachers and the helping men and women and children who have been the upbuilders of this Mission. Good foundations are laid in this central stronghold of Mormon delusion.

A Bishop's church, strong, plain but beautiful, and complete in its appointments—call it cathedral or call it what you like, at least it is the

Bishop's own church and home place ; a large school for boys and girls in its own school-house ; another school for girls alone kept daily in the Sunday-school room, at which schools more than a thousand children have been already more or less trained ; and a hospital in which nearly one thousand patients have been cared for—these we claim honestly, are good foundations laid.

We know well we have not done great things. We are sadly conscious that we do not come up to the full standard of duty, let alone the laying hold of anything of the heroic. But we insist on frankly avowing



ST. MARK'S CHURCH, SALT LAKE CITY.

that, spite of all our incompetence and unfaithfulness, through God's undeserved blessing, and the unfailing generosity of His giving servants through all this land—good foundations are laid right here.

With warmer heart-beats than usual, these last few days, we have thanked Him for what is done, and prayed His forgiveness for what is left undone. Ascension Day, if really appreciated, lifts up earth to heaven

as does no other day. We thought this Ascension Day brought down for us heavenly blessings that we have not known on other days.

At our Primary Convocation not much could be done. We are too feeble and scattered a folk to make it wise to attempt much of any organized ministerial co-operation yet. We elected the Rev. Mr. Kirby and Warren Hussey, Esq., both of Salt Lake City, delegates to the next General Convention ; and we adopted a simple Constitution for the Convocation. In the discussions on this adoption, continuing for two days, you of the East, could you have heard them, could not have been otherwise than pleased and interested. The intelligence, the dignity, the earnestness, the loving loyalty and devotion of both the Clergy and laity who spoke, were remarkable. And Bishops Clarkson and Spaulding gave us helpful words of good cheer.

Friday morning and Saturday morning we had Prayers, and in the evenings sermons by the Rev. Mr. Moore of Denver, and the Rev. Mr. Gillogly, of Ogden. On Friday afternoon General Morrow at Camp Douglas kindly arranged a dress parade and military concert to the honor of the Clergy and our friends ; and on Sunday we closed our almost week of Services, Bishop Spaulding preaching in the morning, and Canon Kingsley of Westminster Abbey, in the evening. On the last occasion the cathedral was more than crowded full. Our blessings are greater than we deserve. Our thanksgivings, in this poor way of a letter, we desire to send forth to many and many a one who has abundantly helped to this consummation of our hopes.

We thank God and take courage. Dear helping friends all, our hearts go forth lovingly to you—do ye the same. If any triumph be here, and we think there is, in the midst of this monstrous error and wrong, it is the LORD Who is winning it through you, by using us as His vessels and your almoners.

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### MISSIONARY JOURNEYINGS IN DAKOTA.

YANKTON, DAKOTA, May 6, 1874.

REV. AND DEAR SIR : By an arrangement made with Bishop Clarkson, it is made my duty to visit once in three months every parish and Mission station in Dakota, excepting such as are under the care of a Presbyter I have just completed my first visitation, and have thought that an account of my trip might not be uninteresting.

Monday, April 27, I left Yankton for Swan Lake, distant thirty miles. This is the county seat of Turner county. Four years ago the only resident in the county was Mr. Auner, whose name has frequently appeared in the Bishop's report as the kind and hospitable host. There are now but three or four residences on the town site ; but within five miles

are more than one hundred families. Here we have a small (unfinished) chapel, affording about fifty sittings. The Bishop gave one hundred and fifty dollars, Messrs. Auner and Thieldman putting up the building. Could we have had regular, unbroken, monthly Services, we might have had an established congregation, but such has not been the fact, and we have lost ground.

On Monday evening I held Divine Service. The evening was very unpleasant. Very many of the farmers, I was told, had just returned home with wagon loads of small trees to set out, and I anticipated a very small attendance. To my great surprise the house was literally jammed, people coming in for miles around. Many remember kindly former Missionaries, and expressed a desire for a renewal of our Services. I am happy in being able to state that the Rev. Mr. Fowler from this time will give to this section monthly Services. May he be able to give a good report for services rendered. We have now at Swan Lake but one communicant.

On Tuesday, I left for Sioux Falls, distant from the Lake thirty-five miles. Sioux Falls is the county seat of Minnehaha county, noted for the beauty of its scenery and the volume of its water. It is a flourishing village of some five hundred souls and destined to become a large place. Here we have an organized parish, and a perfect gem of a church, erected by the untiring efforts and great self-denial of the Rev. Mr. Ross. There are at present but four communicants, four having left the Falls the past winter. There is good material, but it will take time, patience, and strong prayer to fit it for the Builder's use. In the evening we held Divine Service and administered the Sacrament of the Lord's Supper. Congregation good.]

On Wednesday morning in company with Rev. Mr. Ross, I left the Falls for Canton, twenty miles distant. Canton is the county seat of Lincoln county. Here we have an organized parish, but no Church edifice. It is under the charge of the Rev. Mr. Fowler, who is doing a good work for his MASTER. Quite a number of the leading young men of the place and some three or four families have indentified themselves with the Church. There are here five communicants. The Rev. Mr. Fowler had appointed Services for afternoon and evening. Mr. Ross preached in the afternoon to a small congregation. In the evening I preached and administered the Holy Communion. The congregation very good.

On Thursday morning I left for Turner, distant in straight line from Canton about twenty-three miles. But to induce my good brother Ross (who had an engagement at 12 M.) to accompany me to Canton, I promised that could he find no conveyance, I would take him back to the Falls in time. I had to do so. This gave me on Thursday a ride of fifty miles. I arrived however in good time for Service that evening. Turner is a farming village; has but two or three dwellings on the town site, but more than one hundred families within five miles. Here we have two

communicants. No Church organization and no building for Service. The landlord kindly offered the use of his sitting room, the largest room in the village, for Service. The room was filled with an attentive congregation. One of our Communicants, aged seventy-four, after the labors of the day, walked six miles, going and coming, to attend Service.

On Friday I started for Lodi, distant from Turner twenty miles. Lodi is in Clay county, and is surrounded by a thickly settled farming community. This is not a regular Mission station. The last Service held here was by the Bishop more than a year ago. I heard of two families, who probably are of the Church, some four or five miles from Lodi. In the village is a youth, about seventeen years old, formerly a pupil of Dakota Hall. While there, he formed an attachment to the Church, which he still retains. To him I am indebted to a very kind reception at his father's house, during my stay in town; and for all necessary preparations for Service. During the afternoon of Friday, one of our fearful wind and dust storms arose; yet we had a congregation of about twenty souls.

On Saturday morning I left for Yankton, distant about twenty-five miles, arriving a little before 12 M. I have thus briefly as possible given you an account of the present condition of the Church in that part of the Territory which I have just visited. The Church is weak, very weak. The country is settling very rapidly, and we ought to be up and doing. We have lost very much, because we have not gone in and occupied. I am thankful that arrangements are now made for regular stated Services, though infrequent in all these places excepting at Lodi. And yet there are additional points that we ought to occupy, at least by week-day appointments, both in Turner and Lincoln counties. In fact, every Missionary of the Church in this Territory to meet the present needs, would be required to be constantly in the saddle, and preach every day of the year. This present month I go up the James or Dakota River, as far as Fire Steel, distant seventy-five miles—a district never yet visited by a Clergyman of our Church. On my return I will send you an account.

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## HISTORY OF CHURCH MISSIONS IN AMERICA.\*

BY WILLIAM STEVENS PERRY, D. D.

### CHAPTER IV.

#### PIONEERS. (*Continued.*)

It is in glowing words that Crashaw closes a fitting testimony to the presence in the Colony at this time of "able and fit men for the ministerial function." He characterizes these Mission priests as follows;

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\* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress at Washington.

"All of them Graduates, allowed preachers, single men, having no Pastoral cures, nor charge of children ; and, as it were, every way fitted for that work." . . . "Men as wanted neither living nor libertie of preaching at home," and then with a hearty apostrophe to these devoted soldiers of the Cross whose "holy and heroicall resolution" "proceeded undoubtedly from the blessed Spirit of CHRIST JESUS," he adds "Be of courage, blessed brethren, God will treade Satan under your feet shortly ; and the ages to come will eternize your names as the Apostles of Virginia."

Foremost among these "Apostles of Virginia," and worthy of lasting remembrance on the pages of the Missionary Annals of the Church of CHRIST, is Alexander Whittaker to whom we have already briefly referred. It was by him that Pocahontas, the child of romance and song, was instructed in the faith of CHRIST and admitted to Holy Baptism. Well might he say "were it but the gaining of this one soule, I will think my time, toile, and present stay well spent." It may be that the extravagant tales which find their origin in Smith's "General History," and many of which have this simple Indian girl for their heroine, are exaggerations and are of a piece with the marvellous stories which that egotistical author tells at great length of his own surprising career in the East, but when the romance has been all eliminated, enough remains to make us grateful to God for the conversion of this gentle Indian maiden, and her subsequent marriage with a young Englishman of family and repute. In England, whither she went with her husband, she found a gracious welcome, and, in the providence of God, a grave ; but from this alliance of the first Christian convert from Paganism in Virginia with an English Churchman, has sprung a long line of names distinguished in Church and State alike. Purchas, who is garrulous in her praise and tells of the pomp and state with which the Bishop of London, Dr. King, entertained her "beyond what I have seen in his great hospitalitie afforded to other ladies" quaintly adds : "At her return towards Virginia, she came to Gravesend, to her end and grave, having given great demonstration of her Christian sincerety, as the first fruits of Virginian conversions, leaving here a godly memory and the hopes of her resurrection, her soul aspiring to see and enjoy presently in Heaven what here she had joyed to hear and believe of her beloved SAVIOUR."

It was a great blow to the growth of religion in Virginia that severe illness drove Lord De la Warr from Jamestown within a few months after his arrival, and that on his second voyage to Virginia in 1618, he died ere reaching the land to whose interests he sacrificed his life. A succession of Governors and Lieutenant Governors followed with varying fortunes for the settlement and diverse fates for the infant CHRIST. Under Sir Thomas Dale, who was interested in the progress of the Faith and under whose patronage Pocahontas was both instructed on religion,

and baptized, there was an advance. In the days of Yerdley's rule, if we may believe his successor, a sad retrogression followed. Everything was sacrificed for gain. Even the streets and market place of Jamestown were planted with tobacco and the Church converted into a storehouse. During Argall's tyrannical administration the Clergy were found interposing between the unscrupulous Governor and an innocent victim of his spleen. So that it soon became evident to the company at home, who had expended £80,000 in twelve years of ill-starred effort for the Virginian enterprize, that the abuses which had crept in must be reformed, and the energies of the six hundred settlers set forward in a right direction. With Sir Edwin Sands as the Treasurer of the company and John Ferrar as his Deputy, it was to be expected that the Missionary character of the settlement would not be overlooked. And first and foremost among the worthy schemes they inaugurated for the best and fullest development of the Colony, was the erection of a college at Henrico for the training of the children of the natives, as well as the settlers, in the nurture and admonition of the LORD. Yerdley, knighted by the King, had entered again upon the Government in April, 1619, finding at Jamestown a "church of lumber," fifty feet in length and twenty in breadth, and at Henrico "a poor ruined church." There were three clergymen in full orders, the Apostolic Whittaker having been drowned a year before. These clergymen were the Rev. Richard Buck, the Rev. William Mease and the Rev. Thomas Bargrave. Mr. William Wickham and Samuel Macock, "a Cambridge scholar" who appear to have been exercising ministerial functions, had only Deacon's Orders or were but "readers."

Wickham had served as curate to Whittaker and now succeeded him, while Macock became his assistant. Bargrave died in 1621, leaving his library to the college at Henrico, and thus anticipating the act of that young minister of Charlestown, Mass., who a few years later left his loved books to the struggling college at Cambridge, and by that act of dying generosity gained a name wherever "Harvard" College is known. Would that "Henrico" had been as long-lived in its educational career and that Bargrave's gift might have won for him a like immortality! In 1619, July 30, the first representative legislative assembly ever held within the limits of the United States, met in the choir of the Jamestown Church, and the Rev. Mr. Buck opened the proceedings with prayer. At this legislative gathering the Church of England was established by law, and the following action was taken with reference to the natives.

*"Be it enacted by this present Assembly, that for laying a surer foundation of the conversion of the Indians to Christian religion, eache towne, Citty, Burrough and particular plantation, do obtaine unto themselves by just means a certain number of the natives' children, to be educated by them in true religion and a civile course of life; of which children the*

most towardly boyes in witt and graces of nature to be brought up by them in the firste elements of litterature, so as to be fitted for the Colledge intended for them, that from thence they may be sent to that work of conversion."

The seed sown was thus beginning to bear fruit.

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### ASSOCIATE MISSION WORK IN FLORIDA.

*To the Friends of the Protestant Episcopal Church :*

UNDER the supervision of the Bishop of Florida, we are making a vigorous effort, by the organization of an Associate Mission, centring at Jacksonville, to plant, and permanently maintain, the Service of the Church at all the points on the St. John's River, from Green Cove Springs, thirty miles above, to its mouth, thirty miles below Jacksonville, and on the J., P. & M. R.R., from this city to Ellaville, a distance of one hundred miles. In all this region we have not more than twenty communicants, and *not one Church building*. It is almost destitute of *any* religious services. It is filled every winter with our brethren and others from the North and West. The only way to afford these, and the residents, religious privileges, is by Associated Missionary effort. We have three Clergymen now associated together, and ready for this duty. We are undertaking it *in faith* that God will bless our earnest and prayerful endeavors. We have but eight hundred dollars (\$800) to rely on to support the entire work. We therefore ask aid to further it, by offerings either large or small. Perhaps God will put it into the hearts of some of the faithful, besides helping to sustain the Missionaries, to undertake the erection of a plain building for the worship of God, at one or more of the ten destitute places we desire to reach. Five hundred dollars (\$500) will secure the erection of such a building within six months after its contribution.

R. H. WELLER, *Head of Mission.*

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#### REPORT OF REV. E. ROOT.

TO THE REV. R. H. WELLER, HEAD OF ST. JOHN'S ASSOCIATE MISSION,  
JACKSONVILLE, FLORIDA.

REV. AND DEAR SIR : The following is my Report, as Assistant Missionary, at the several Mission Stations, on St. John's River, connected with St. John's Church, Jacksonville.

The work that I have thus far done, has been, for the most part, preliminary ; that is to say, to ascertain at what points on the river Missionary Services were most needed, and where they could be best sustained, by a resident population or otherwise. To this end, I have spent con-

siderable time on week days, at the various settlements on the river, and have consulted with the Church people I found there in regard to the best means of organizing and conducting the Mission Services of the Church, so as to accommodate, in the best manner, those desiring or needing such Services.

The changes that are constantly taking place along the river, by reason of the great influx of strangers, and the fluctuation of the population at different points during the winter months, manifest themselves in the character and numbers of those who compose the Sunday congregations; and all this has to be taken into account by those who are appointed to minister to them in holy things.

After attending the Session of the Diocesan Council at Fernandina, and subsequently surveying the ground of my future labors, I held my first regular Mission Service at Mulberry Grove, twelve miles above Jacksonville, on Sexagesima Sunday (February 8). Mr. Reed, the proprietor of that most delightful spot, threw open his house for that Service; and, although it was a very rainy day, a congregation was assembled there of thirty or more resident citizens of the place, including colored people and children. The full Church Service was celebrated both morning and evening, with a sermon at each Service.

The family of Mr. Reed is a thoroughly educated Church family. One of them, Mrs. H. Pierson, had previously organized a Sunday-school of over twenty scholars, and never have I, anywhere, in any Sunday-school, heard the Catechism, the Creed, and the Ten Commandments better recited, than by those children.

On the 3d Sunday in Lent (March 8), I visited Mulberry Grove again, and had a good congregation at the Morning and Evening Service. At no point on the river, are the Services of the Church more heartily welcomed than here. At my next visit there, I expect to administer the rite of Baptism to a number of children in the Sunday-school.

On Quinquagesima Sunday (February 15), I held Mission Services at Hibernia, on the river, about twenty-five miles above Jacksonville, at the residence of Mrs. Flemming. Hibernia is regarded as one of the pleasantest retreats on the river. Mrs. Flemming has here a large and commodious house, which she has fitted up for boarders; and at the time of my visit, her house was full and overflowing. She offered her dining-room for the Morning and Evening Service, where a respectable congregation was assembled, composed of her own family, her boarders, and some two or three families in the neighborhood. At each Service, a sermon was preached, and the singing and the responses were very Churchly and pleasant. Mrs. Flemming and the members of her family, are communicants of the Church, with the exception of her youngest daughter, and she is a candidate for Confirmation.

On the 1st Sunday in Lent (February 22), I visited Green Cove

Springs, thirty miles above Jacksonville, and was kindly invited to hold the Mission Service, in the large parlor of the "Union House," by Mr. Austin, the gentlemanly proprietor. I found there a number of Church people; but most of the guests of the hotel with two or three Church families in the place, united in the Service, making the occasion very pleasant and interesting. Green Cove Springs has become quite a noted "watering place." It has three hotels, and contains some twenty resident families. A small building has been erected in the place for religious worship, but it is occupied exclusively by the Methodists. The guests at the different hotels must number some two hundred or more, and among them will generally be found a fair proportion of Church people.

On the 2d Sunday in Lent (March 1), I visited Fort George Island, at the mouth of the St. John's River, and twenty-five miles below Jacksonville. I held the Mission Services at the house of Mr. Rollins, the proprietor of that island. The congregation was large for that place, and was made up of citizens from Pilot Town, May Port, and the large household of Mr. Rollins. Many came from a distance of four or five miles. I visited the same island again on the 4th Sunday in Lent (March 15), and held Morning Service at the house of Mr. Rollins, and the Evening Service in Pilot Town, at the house of Captain Brown.

On this Sunday I organized a Sunday-school on Fort George Island, and another at Pilot Town. On my next visit I expect to organize a third at May Port. These two last places are situated on islands, at the mouth of St. John's River, and have a ready communication with Fort George Island. At the Evening Service, at Pilot Town, I also baptized two infant children. I found at all of these places most devoted Church people, who manifest a great desire for a continuance of the regular Services of the Church, and promise all the aid in their power to help sustain them.

On the 17th of February I visited Mandarin, fifteen miles above Jacksonville, to make arrangements for holding Mission Services there. There is no hotel or boarding-house in the place, and the resident population is small. No room could be found for holding the Service, except the school-house, which is occupied every Sunday by Professor Stowe. After conversing with him, he kindly offered the use of that house for such occasional Services, as we might wish to hold there. An appointment will be made here so soon as it can be and not to interfere with more important appointments at other places.

It will be perceived that the Mission Stations I thus have visited, have a range of about sixty miles on the St. John's River, above and below Jacksonville; and in all that space, in the places I have visited, there is not a single church building, except that belonging to the Methodists at Green Cove Springs. At these different places and in their vicinity, there is now a resident population of over two thousand, at least, and

this resident population is increasing every year, rapidly. If to this you add the influx of strangers in the winter season, mostly from the States north of Florida, you will have a population, for a part of every year, of more than five thousand.

Arrangements have already been partially made for the erection of plain and neat chapels, at Mulberry Grove, Hibernia, and Fort George Island. The funds necessary for the erection of these three chapels will be principally supplied by the Church people living at the places named. The most important Mission Station now to be sustained is, in my judgment, that at Fort George Island and vicinity. Fort George Island is in itself a paradise of beauty and healthfulness; and I have no doubt, from what I have seen with my own eyes, as well as from what I have learned from other sources, that it is destined soon to become one of the most delightful places of public resort in Florida; and now is the time to establish the Church there upon a permanent foundation.

In my next visit to Green Cove Springs, I will see what can be done towards the establishment of the permanent Services of the Church at that place.

I desire also, specially to mention, that at the different Mission Stations, there are a number of candidates for Confirmation, at the next visitation of the Bishop. I should also not omit to mention, that the Rev. Mr. Flythe, assistant Missionary, has held occasional Services, both at Mulberry Grove and at Hibernia.

In conclusion, I desire to express my hearty approbation of the plan and purpose of St. John's Church, Jacksonville, in establishing these Mission Stations on St. John's River. It is a noble work, which God will own and bless; and may you, my dear brother, in your unwearied efforts in urging forward and sustaining these Missions, receive the plaudit of "well done, good and faithful servant."

All of which is respectfully submitted.

E. Root.

JACKSONVILLE, FLORIDA, *March 19, 1874.*

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#### A REPORT FROM TEXAS.

REV. AND DEAR SIR: I promised to write to you last week, but work with my Bible-class, meeting candidates for Confirmation, and journeys round on the various plantations, to hold Service at this point, must be my excuse; but now that I am resting here for the Clergyman's Monday, I redeem my promise.

My work embraces three points—Matagorda, the county seat, where I reside, which is the largest town in the county, containing about three hundred inhabitants; Caney River, on which there are a number of large plantations of cotton and sugar, furnishing the chief support of Matagorda

County ; and Trespalacious, where I have only one Church family, but they are the best and most enthusiastic Church people that I ever met, being originally from old Christ Church, Hartford, Connecticut. These three points are nearly thirty miles apart from each other. No very great distance, I hear you say. Well, no, I reply, if you have a railroad, or even good roads so that you can go on horseback, but here in this county we do not possess such blessings, in fact, we have no roads, and I have very often to pull through the prairie which is almost constantly filled with water, so that a journey of thirty miles is a right good day's work for a strong man, which I am not. But notwithstanding the great difficulties to be overcome in travelling from point to point, there is at each one a most hearty welcome waiting for the Clergyman on his arrival, and every one gives a cordial greeting.

At Caney we have no Church building, nor even a single male member, but we have a number of the most devout and holy women, whom I hope some day will by their prayers and devotion induce their husbands and brothers to come forward and acknowledge their allegiance to the Church and her holy work. We use a Union church building, which is but poorly constructed, a desk being used for all parts of the Service. We have no cabinet organ, and have therefore to depend upon the Methodists to raise the tunes and carry the hymns through. Although the Methodists are strong here, there is a goodly Church feeling, and it only requires the exercise of patience, and after some many years, we may hope to see good results of our work at this point. The one great difficulty in our way is the long distances our people have to travel ; some, five, ten and even fifteen miles, which is very trying, and equal to journeys in other places of fifteen, twenty and thirty miles. One old man nearly eighty years of age came last Sunday on horseback a distance of nearly twelve miles. We hope some day to have a neat chapel here of our own, with frequent Services, heartily rendered.

I go next Sunday to Trespalacious where, as I before stated, we have but one Church family. This is a very strong Baptist settlement. Here we use the hall in the lower part of a Freemason's temple. This hall is also a Union church, but poorly fitted up. Good congregations welcome me every time, some coming long distances to church. The last time that I visited here I only had one Church person present, all the rest were Baptists and Methodists. They were very attentive, and contributed quite liberally towards my Missionary work in this county. One lady told me that the Baptists on the creek say that they cannot get used to the Episcopal Church Service, but that they always like all the Episcopal Preachers' sermons. This is chiefly accounted for by the action of my zealous predecessor who was a very good extempore preacher. Here I visit once a month, but little can be accomplished in this way. I want to secure a good zealous young Churchman who will teach a small private school, keep

a Sunday-school and conduct lay-reading every Sunday. By this means a grand work can be done, and I hope to secure the man some day.

My next point is Matagorda City, which is situated on the bay ; here we have a fine church building. Christ Church stands a monument of the zeal of the Rev. S. R. Wright, who died suddenly before it was finished. It is now fast going to decay ; the fury of the storms on the bay have completely shattered all the stained glass windows, the foundations are falling away, and hogs root under the building, the roof leaks, plastering nearly all fallen, and the paint all burnt off by the heat of the sun. The people hope some day to repair it, but they plead poverty, which plea I think is almost worn threadbare, for poverty always seems the cry when Church matters are urged forward ; but I must not tell too dismal a story, for although the church building is in a very poor condition, yet I think it will soon be repaired. In times past Matagorda was the fashionable watering place of the South, but now it has decayed and is fast passing away. Here Bishop Pierce was ordained to the Diaconate, his being the first Ordination, I believe, in Texas. He, and also the Rev. S. D. Denison, were former Rectors, and they are both fondly remembered even now, but they were Rectors in the days of prosperity. We are now in adversity, but we hope to hold fast to the end. Our Sunday-school continues quite large, between fifty and sixty ; we have not one hundred children, all told, in Matagorda. Our congregations are good, and I hope to prepare a number for the Confirmation in May. On Easter Day I baptized twelve children and adults, and our children brought their Easter offerings of flowers, and also the money which they had saved during Lent. I appointed a Children's Church Repair Committee at once, and they are to restore the chancel window without delay. During Holy Week I kept up Services which were well attended.

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#### MONTHLY MAIL.

WE open our Mail this month with a cheering letter from a good brother in Kansas, whose words about helping others will, we trust, be well considered by our Eastern as well as Western congregations.

I entered upon my work in this parish on the 22d of October, 1873. Since that time old difficulties and some aggravating personal misunderstandings have been so entirely removed that there is now the most remarkable unanimity. In short, we have made so much progress in spiritual growth, that we undoubtedly will be a self-supporting parish by the end of this present year.

Four months ago our Sunday-school numbered about forty scholars and only five teachers. Now we have, as the report shows, twenty teachers and one hundred and ten scholars who are regular in their atten-

dance. During this time two classes of the larger girls have raised over forty dollars toward the expenses of the school and for a bell.

Our Ladies' Sewing Society would do credit to any of our large Eastern congregations. To the ladies is due the material prosperity of this parish. Last year they raised over fourteen hundred dollars for Church improvements, and, since my arrival, they have realized over two hundred dollars without any special incentive to exert themselves, and in spite of the "hard times" which very much impede all Church work in this Western country.

With a continuance of God's blessing, we hope soon to be able to help others in the great Missionary field, instead of being helped. In this respect most of our Western congregations have much to learn. It is almost impossible to convince them that they owe any duty to Missionary work outside of their own immediate vicinity. The cry is everywhere that "Charity begins at home," and many never seem able to advance beyond this point into the broad and noble sphere of an enlarged Christian benevolence which regards the field as the world. We have not yet learned the important lesson that "He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully." In this, as in many other respects, God's grace only can help us ; but when we realize more the extent of His love toward us, we may also understand more fully our obligation toward Him and His cause.

This city is quite an important centre of trade, and undoubtedly will continue one of the largest and most important places in this State.

A record of faithful service comes to us from a Mission in San Francisco.

The work in the Mission of St. Peter's has gone on steadily increasing in prosperity, the congregation becoming more interested, and its number larger. The Sunday-school is a great auxiliary, as there is an average attendance of about two hundred scholars. My Sunday duties are as follows : I have a general superintendence of the school, which meets at half-past nine o'clock, either catechising the school or drilling the scholars in singing ; then teaching a class of between twenty and thirty boys, in age from fourteen to eighteen. Full Service at eleven o'clock. At half-past two I either visit the Seaman's Mission at City Front, talk with the school and hold Service after the school is dismissed, or else gather in another class of boys at St. Peter's, and instruct them in the teachings of the Church. At night I have Service and sermon or lecture at half-past seven o'clock. During the week we have Morning Prayer, on Wednesdays, and other special days appointed by the Church ; and as I have time, I visit from house to house.

The result of the fifteen months' labor in St. Peter's is most encourag-

ing, for the Mission is extending its influence, and new friends come forward and aid in its support.

Another letter from California presents a thought which may well encourage many a Missionary who counts as one of his sorest trials the constant changes among his people, and feels that much of his work is literally the casting of bread upon the waters with hardly the hope of finding it, in this world, even after many days.

Against my great losses reported last quarter, I have but one gain to the Communion to report at this time, but I am thankful for even this, and by no means discouraged that my Missionary post has so greatly suffered from the emigration of our communicants to other, and in some instances, distant points in our Diocese. Of at least a few of them I have well founded hopes that they will prove good seed for the Church and the blessed MASTER, wherever in His Providence they may permanently settle. While we are weakened by their removal, the general work of the Church is strengthened. It is as true in reference to any particular household of God's people as of the individual Christian, "There is that scattereth and yet increaseth." I have no doubt that if we have been instrumental, as I believe we have, in fanning the smouldering embers of Divine Love into a generous flame, and restoring to the Church those who apparently were dead to it, the LORD will give us more of this gracious and blessed work to do.

The report from Tennessee which follows next in order contains several very interesting statements, among which we would especially draw attention to the large proportion of communicants out of the whole number of individuals connected with the Mission.

Since last writing you, one family has removed from this parish, and one additional has been received. Two communicants have removed ; one has died ; and five have been added to the Communion. The Baptisms are, as I have repeatedly stated, the severest test of the progress of Church principles, in this Baptist community. But the six infants reported this quarter, indicate an even more pleasing progress to a Pastor, in that five of them ranged from three to six years, and were children of communicants who had neglected the Sacrament for their offspring until this late day, but who, now at length, have recognized their duty. I consider every child baptized in this community of more value as vindicating Catholic Truth, than a whole course of apologetic sermons.

The five candidates presented to the Bishop on his last visitation, all communed the day of their confirmation, and all, I trust, are permanently gained to the Church. One of them was an old man, of well nigh eighty years, soon, I suppose, to be called away.

I venture, sir, to call your attention to the figures in my report. The number of families is very small, but the number of individuals comparatively large. The parish is very largely made up of individuals from families, who are attached to the denominations. This fact should be borne in mind in judging of the work here. The Gospel is preached, as at the first to adults. We get next to nothing by inheritance. Every individual, nearly, represents a contest and a victory won by my predecessors in this field. It must also, in justice, be noted, that the young men leave this town the moment they have acquired a suitable age ; many of them, I hope, to give their labors to the Church in other fields.

The way in which this congregation has been gathered will also explain the small number of the Sunday-school. We have under instruction nearly all the children in the parish. I beg to direct your attention likewise, to the relative force of the parish and its communicants. The number of individuals, fifty-eight, comprises every soul in the Church, from the old man on his death bed, to the last born infant. The communicants are thirty-three, from which you may plainly perceive that nearly every adult among us, is a communicant in the Church. This remark applies, in an unusual degree to the men. I must observe, too, that these thirty-three are *actual* communicants. Twenty-five of their number communed on Easter, and of the remaining eight, five were detained by sickness, one was not in the town, leaving but two who may be supposed to have absented themselves wilfully or negligently.

It seems necessary to report an average attendance upon the Services of but forty. Perhaps that is a liberal figure. Naturally, we are not such a novelty as formerly. Upon any "occasion," however, upon a great Feast, a Baptism, or a special sermon, the church is crowded. Upon the Bishop's visitation, men stood in the little aisles, and many went away. The Rector had previously preached a course of six sermons upon Confirmation, and to all of them, for six consecutive weeks, large congregations flocked. So likewise at Easter, in the morning, there were no fewer than two hundred souls, many of my own people having ridden five miles, and some having walked from two to three. Nor am I at all doubtful, that this will continue to be the case, whenever there is anything to attract or to waken curiosity. I think, sir, that we may venture to hope, that in time these Services may bear fruit.

We close our Mail with a charming picture of a novel Christmas Service held in the back-woods of Maine ; such a Service as it does one's heart good to hear about ; and such a "Union Service" as we wish might be often held at some point in every Mission from the Atlantic to the Pacific, and from the Great Lakes to the Gulf. Why should not the people be encouraged to do a part of the journeying, and meet face to

face the scattered members of the flock, having one Pastor and gathered into the same Fold?

You ask for any item of interest that I may be able to give. I hold Services at various places, scattered about in these northern pine forests, through an extent of forty miles. My southern station is on the railroad, the northern, far away from it. There are people there, who were born, and who have grown up, and married, without ever having seen a railroad in all their lives. On Christmas Day we held a *Union Service* at a little settlement in the woods, called Moluncus. A number of sleigh-loads came from my various stations, some through many miles of uninhabited woods, from Winn, ten miles south, from Lincoln, twenty miles south, and from Sherman, twenty miles north. The scattered families of our Church living in these little clearings in the great primeval forest, some of them forty miles apart, were thus brought together for the first time. You can imagine that the greeting which they gave each other was heartfelt and earnest. I think I never, even in a city church, enjoyed a Christmas Service more than I did this, in the back-woods of Maine. The offerings of the congregation on this occasion, were very encouraging, as was the earnestness with which they entered into the spirit of the occasion. Let those who imagine that Maine is an old State, come up, or rather down here (to use the common mode of expression), and they will be undeceived.

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#### HOW THE WORK IS DONE.

To a communication elsewhere printed, entitled A Report from Texas, we call the attention of our readers; first, because we have found it very interesting, as giving a clear and somewhat detailed account of the way in which one of our Missionaries is endeavoring, under very considerable difficulties, to do the work to which he has been sent. We like the spirit, the method and the plain straight-forwardness of the man. He sees things as they are, calls them by their right names, and evidently means to improve them as fast as he can. Encouraging appreciation of his services, and unmistakable indications that success is likely to crown his efforts, do not elate him overmuch; and the Church edifice, long neglected and going to decay, does not bring depression and consequent weakness. It is a pity, indeed, and perhaps most persons would think it a not slightly discouraging fact, that at one point there is not a single male communicant; and this may be his view of the case, but he finds ample reasons for hope in that number of most devout and holy women,

and he is probably right in his calculation that some day they will, by their prayers and devotion, induce their husbands and brothers to come forward and acknowledge their allegiance to the Church and her holy work. He seems to us a man who means to do his duty with such helps, human and Divine, as are at his command, and to leave all else to Him in Whose service he is engaged.

But we have another reason for asking attention to this communication. It is a sample of the way in which, as a rule, our Mission work is done in almost all those portions of our country where we are attempting to prosecute it at all. We have something more than two hundred Missionaries serving in thirty-four of our States and Territories, and on the cover of *THE SPIRIT OF MISSIONS* we indicate only one station as under the charge of a single man. The "etc." which is occasionally found there, might be almost always inserted, as standing for one, two, three, four, five, and frequently for more places, where real Mission service is performed. We cannot be far out of the way in stating that our more than two hundred Missionaries now in the field are caring for the scattered sheep and lambs of the Fold, and trying to win prodigals back to their FATHER'S House, at from eight hundred to one thousand different points.

The Church is certainly not doing all that she might to extend her borders for the guidance, comfort and salvation of men in this land ; but she is doing more than most of her members are aware of, and doing it at a cost of toil and self-denial with which, we fear, they do not esteem themselves as at all concerned. If everyone, in fealty to conscience and to God, would make our Mission work a matter of thoughtful study, even into details, and a matter of thoughtful and earnest prayer, as well, half of the difficulties that now confront us, in our efforts to sustain and enlarge it, would soon disappear, and the half of our weakness would soon be superseded by manly and effective Christian vigor. The Missionary knowledge of our people, as a whole, is extremely limited and superficial, and hence the exceeding narrowness of our sympathy and charity. We know full well how essential to success is dependence upon the Good SPIRIT of GOD ; and we know, too, that His gracious influences are never properly sought in the interest of work concerning which we know so little as to be almost without anxiety or care as to whether it be done or left undone. GOD'S SPIRIT works to the best and most blessed effect with

the thoughtful, intelligent and earnest spirit of man, and not in conjunction with his culpable ignorance and indifference.

As a further illustration of "how the work is done," we also ask attention to another communication in our present number, entitled **Missionary Journeyings in Dakota**. We know the writer; and we believe in him. He is well-nigh forty years older now than he was when his name was first entered on the list of our Domestic Missionaries, and he was not a very young man then. The *front* has changed many times in a westward direction during his Missionary life; and, as though impatient of too much civilization, he has been almost always found wherever the front has been. We remember once playfully asking him if, when he had reached the Pacific Ocean, he intended to stop, or to embark for heathen lands; and his reply was, "I am an old man now, or shall be then, and I have given a beloved son to the Mission work in Japan." God bless abundantly the good Missionary in Dakota, and also his Missionary boy in the far-away Foreign field.

If Bishop Clarkson has not honored Dr. Hoyt with the title of Arch-deacon, he seems to have conferred upon him the kind of work which we commonly associate with that office, and in so doing has acted very wisely. If we cannot have a Bishop for every Territory (we hope the next General Convention will show that we can) then let us at least have an Arch-deacon in every one, under the Bishop, and by his appointment, in charge of the details of the work, reporting to him, and preparing for his visitations.

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#### GOOD NEWS FROM FLORIDA.

It is not always good news to hear that a good work has been begun. Alas! many good works have ended near the beginning, or have required only brief periods of time in which to die, because of a radical error in their inception. Good works must be well begun to give any reasonable promise of their going on in a vigorous and useful life. Often in this Magazine attention has been drawn to the importance of **Associate Missions**, as possessing advantages in every way superior to those of the ordinary kind, in almost every portion of our broad American field. When shall we learn the practice of a wise economy of men and means in doing the work which God has put into our hands? **Nashotah and Faribault** stand out in our Missionary history as striking illustrations of

what associated labor can do, as distinguished from what any other kind of labor has yet done. We are sure that our readers will be interested in the plan and in the first Report of the Associate Mission in Florida, elsewhere presented.

## ACKNOWLEDGMENTS.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from  
May 1 to June 4, 1874, inclusive.

<b>ALABAMA.</b>			
Lovendesboro'—St. Paul's.....	4 30	4 30	
<b>ALBANY.</b>			
Ballston Spa.—Christ, M. C., for Bp. Spaulding, to be applied to Matthew's Hall.....	10 00		
Cherry Valley—Grace.....	1 37		
West Troy—Trinity S. S. Easter offering.....	10 00	21 37	
<b>CENTRAL NEW YORK.</b>			
Auburn—St. Peter's, of which from M. C. \$25.67 .....	153 77		
Augusta—St. Andrew's.....	3 70		
Aurora—St. Paul's.....	1 20		
Baldwinsville—Grace.....	5 28		
Binghamton—Christ.....	18 30		
Camden—Trinity.....	2 25		
Cape Vincent—From W. M. J., W. H. J., and M. M. J.....	9 60		
Carthage—Grace .....	2 14		
Chittenango—St. Paul's.....	2 10		
Elmira—Grace.....	8 11		
Trinity, of which from S. S., \$80.00.....	342 02		
Fulton—Zion .....	3 85		
Jordan—Christ, of which for Faribault, \$5; for school at Dry Grove, \$10.....	24 50		
Lovvilee—Trinity .....	3 70		
McLean—Zion.....	2 00		
New Berlin—St. Andrew's, of which for Seabury Divinity School, Faribault, \$12; from S. S., for Bp. Tuttle, \$5.85.....	17 85		
New Hartford—St. Stephen's .....	8 47		
Oneida—L. H., M. C.....	1 06		
Oriskany—St. Peter's.....	1 41		
Ossineka Falls—Good Shepherd..	1 96		
Oswego—Evangelist, of which for Miss' work in Mexico, through A. C. M. S., \$5; from M. C., \$6.50 .....	24 79		
Oxford—St. Paul's, of which from M. C., \$40 .....	117 53		
Parts Hill—St. Paul's, of which from M. C. \$5 .....	11 09		
Pierrepont Manor—Zion .....	27 35		
Redwood—St. Peter's S. S. M. C.....	12 27		
Hone—Zion.....	25 00		
Seneca Falls—Trinity .....	29 00		
Sherburne—Christ .....	6 00		
Smithboro'—Emmanuel.....	1 38		
<b>CENTRAL PENNSYLVANIA.</b>			
Carlisle—St. John's, of which from M. C. \$2.58.....	12 18		
Eckley—St. James'.....	10 00		
Huntingdon—M. H. C., of which for Bp. Whipple, \$1; Bp. Morris \$1.....	2 00		
Lykens—Christ, "B," for Bishop Green.....	10 00		
Marietta—St. John's, from Mrs. Professor S. S. H., for Bp. Spaulding.....	5 00		
Reading—Christ, of which from S. S., \$50.....	100 00		
St. Barnabas'.....	10 50	149 68	
<b>CONNECTICUT.</b>			
Clinton—Holy Advent S. S., for Rev. L. P. Rucker.....	1 00		
Derby—N. B. S.—, of which for Bp. Morris, \$100; Bp. Whipple, \$100; Bishop Spaulding, \$100; Bishop Tuttle, \$100; Nashotah, \$100; Bp. Niles \$50; Bp. Neely, \$50.....	800 00		
Fair Haven—St. James'.....	25 00		
Hartford—Good Shepherd, of which for Bp. Tuttle, \$30; Bp. Morris, \$15 .....	45 00		
Mrs. T. G. T.—, for Rev. E. C. Cowan.....	2 00		
Hebron—St. Peter's .....	14 96		
Huntington—St. Paul's .....	3 00		
New Britain—St. Mark's, for Bp. Tuttle .....	40 00		
New Haven—St. Paul's .....	94 00		
A friend, for Bp. Green .....	25 00		

<i>Newtown</i> —Trinity.....	28 37		\$11.40.....	311 40
<i>Norwalk</i> —St. Paul's, M. C.....	46 41		Memorial Ch.....	5 00
<i>Stamford</i> —St. John's Woman's Miss'y Ass'n quarterly payment of stipend.....	75 00		St. Luke's, add'l.....	10 00
<i>Thomaston</i> —Trinity S. S. M. C... ..	31 75		St. Paul's, of which from M. C., \$3.86.....	5 86
<i>Watertown</i> —Estate of Joseph Per- ry Bronson.....	100 00		St. Peter's, for Bp. Morris	1 00
<i>Woodbury</i> —St. Paul's Woman's Auxiliary, from two friends, for Bp. Spauld- ing.....	5 00	1336 49	<i>Baltimore Co</i> —Sherman Parish...	5 00
DELAWARE.			<i>Bladensburg</i> —St. Matthew's.....	10 00
<i>Georgetown</i> —St. Paul's, for Bp. Morris.....	5 00		<i>Chestertown</i> —Chester Parish, a member.....	5 00
<i>Middletown</i> —St. Anne's, M. C....	16 00		<i>Howard Co</i> —St. John's, M. C....	4 00
<i>New Castle</i> —Immanuel, M. C....	33 06		<i>Nanjemoy</i> —Rev. R. P., for Colo- rado.....	100 00
"B" children.....	3 00		<i>Reisterstown</i> —St. Michael's Han- nah Moore Academy, of which from M. C., \$2.69	52 69
<i>Newport</i> —St. James'.....	2 50		<i>Washington</i> —St. John's, M. C....	6 38
<i>Stanton</i> —St. James'.....	5 00	64 56	549 05	
MASSACHUSETTS.				
<i>Cambridge</i> —Christ, M. C.....			<i>Cambridge</i> —Christ, M. C.....	10 12
<i>Great Barrington</i> —St. James'....			<i>Great Barrington</i> —St. James'....	11 00
<i>Hanover</i> —St. Andrew's.....			<i>Hanover</i> —St. Andrew's.....	5 00
<i>Milton</i> , Lower Falls—All Saint's Parish.....			<i>Marlboro</i> —Grace.....	10 00
<i>New Bedford</i> —Grace.....			<i>New Bedford</i> —Grace.....	113 44
<i>Taunton</i> —St. John's, for Bp. Spaulding.....			<i>Taunton</i> —St. John's, for Bp. Spaulding.....	50 00
199 56				
MICHIGAN.				
<i>Ann Arbor</i> —St. Andrew's S. S. Lenten savings.....			<i>Ann Arbor</i> —St. Andrew's S. S. Lenten savings.....	1 00
<i>Battle Creek</i> —St. Thomas'.....			<i>Battle Creek</i> —St. Thomas'.....	9 47
<i>Fenton</i> —St. Jude's, of which from S. S. for Bp. Spaulding, \$1.46.....			<i>Fenton</i> —St. Jude's, of which from S. S. for Bp. Spaulding, \$1.46.....	9 24
<i>Grand Rapids</i> —St. Paul's Memo- rial.....			<i>Grand Rapids</i> —St. Paul's Memo- rial.....	2 50
<i>Ironio</i> —St. John's.....			<i>Ironio</i> —St. John's.....	9 55
<i>Marshall</i> —Trinity, of which from S. S. \$1.06; Mission School, \$1.06; M. C., \$1.			<i>Marshall</i> —Trinity, of which from S. S. \$1.06; Mission School, \$1.06; M. C., \$1.	2 37
<i>Niles</i> —Trinity.....			<i>Niles</i> —Trinity.....	14 60
<i>Port Huron</i> —Grace S. S. M. C....			<i>Port Huron</i> —Grace S. S. M. C....	34 85
			83 58	
NEBRASKA.				
<i>Omaha</i> —Trinity .....			<i>Omaha</i> —Trinity .....	2 00
				2 00
NEW HAMPSHIRE.				
<i>Claremont</i> —Trinity, of which from S. S., \$5.60; Mite Chests, \$31.97 .....			<i>Claremont</i> —Trinity, of which from S. S., \$5.60; Mite Chests, \$31.97 .....	62 65
<i>Concord</i> —St. Paul's, for Bp. Spaul- ding.....			<i>Concord</i> —St. Paul's, for Bp. Spaul- ding.....	50 00
<i>Keene</i> —St. James', for Bp. Whipple .....			<i>Keene</i> —St. James', for Bp. Whipple .....	11 00
			123 65	
NEW JERSEY.				
<i>Burlington</i> —Chapel of the Holy Child Jesus, part pay- ment of scholarships in Bp. Tuttle's school.....			<i>Burlington</i> —Chapel of the Holy Child Jesus, part pay- ment of scholarships in Bp. Tuttle's school.....	5 85
<i>Jersey City</i> —St. John's Free Ch., of which for Bp. Spaul- ding, \$10.....			<i>Jersey City</i> —St. John's Free Ch., of which for Bp. Spaul- ding, \$10.....	19 00
St. Mark's.....			St. Mark's.....	6 55
<i>Madison</i> —Grace, add'l, \$14; from M. C., \$48.05.....			<i>Madison</i> —Grace, add'l, \$14; from M. C., \$48.05.....	62 05
<i>Newark</i> —St. Paul's, for Bp. Green			<i>Newark</i> —St. Paul's, for Bp. Green	4 00
Orange—Grace, M. C.....			Orange—Grace, M. C.....	30 31
<i>Rutherford</i> —St. Paul's Infant Class.			<i>Rutherford</i> —St. Paul's Infant Class.	3 35
<i>Trenton</i> —St. Michael's, M. C....			<i>Trenton</i> —St. Michael's, M. C....	10 09
			141 20	
NEVADA.				
<i>Belmont</i> —St. Stephen's.....			<i>Belmont</i> —St. Stephen's.....	5 00
<i>Virginia</i> —St. Paul's, of which from S. S., \$101.....			<i>Virginia</i> —St. Paul's, of which from S. S., \$101.....	160 00
			165 00	
NEW YORK.				
<i>Garrison's</i> —St. Philip's in the Highlands.....			<i>Garrison's</i> —St. Philip's in the Highlands.....	25 00
<i>New York</i> —Calvary, add'l.....			<i>New York</i> —Calvary, add'l.....	30 00
Christ S. S.....			Christ S. S.....	72 66
Holy Apostles'.....			Holy Apostles'.....	92 05

**RECAPITULATION OF SPECIAL RECEIPTS.**

Bp. Clarkson.....	\$93 25	Rev. E. C. Cowan.....	13 63
Bp. Green.....	39 00	Rev. J. R. Love.....	8 14
Bp. Hare.....	213 29	R. v. Mr. Riley.....	18 22
Bp. Morris.....	132 00	Rev. L. P. Rucker.....	1 00
Bp. Neely.....	50 00	Professor Shoup.....	10 00
Bp. Niles.....	50 00	Kansas Missionary Horse.....	10 00
Bp. Spaulding.....	610 50	Missionary of divided time.....	10 00
Bp. Tuttle.....	196 70	Nashotah.....	100 00
Bp. Vail.....	20 00	Sunday-school work in the West.....	10 00
Bp. Whipple.....	130 00	School at Dry Grove.....	10 00
Bp. Whitaker.....	20 00		

**CORRECTIONS.**—In the June Acknowledgments, under Connecticut for New Milford, St. Peter's, read Milford, St. Peter's. Under New York, for Trinity, add'l, read Trinity Chapel, add'l. Under Pennsylvania were placed the Parishes of Lock Haven, Mahanoy and Wilkesbarre. They should have been under Central Pennsylvania.

# INDIAN COMMISSION.

## Missionaries and Teachers in the Indian Field:

### NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

*Standing Committee*—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyter in charge.

*White Swan.*

Rev. Wm. J. Cleveland, Presbyter.

Mrs. W. J. Cleveland.

Matthew Leeds (Native), Catechist.

*Choteau Creek.*

John Robinson, Teacher.

Baptiste Deson (Native), Catechist.

*Botin's.*

Salos P. Walker (Native), Catechist.

YANKTONNAIS MISSION—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon.

Sister Anna Pritchard.

Olive M. Roberts.

LOWER BRULE MISSION—P. O. address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon.

George Long (Native), Catechist.

Mary J. Leigh.

### WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyter.

### MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyter.

Rev. J. A. Gilfillan, Presbyter.

Samuel Madison (Native), Catechist.

Charles Wright, " "

Peter Parker, " "

Gaas Johnson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

At Mendota—

George St. Clair (Native), Catechist.

### Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States—  
for the use of the Indian Commission of said Society.

### THE PRAYER BOOK IN THE DAKOTA LANGUAGE.

THE following Paper, prepared at the request of Bishop Hare by the Rev. Mr. Cook, of the Yankton Mission, will be read with much interest. It forms a portion only of a long and valuable communication, the earlier part of which is taken up with a consideration of "the reasonableness of

supposing that the Dakotas will, in the near future, or even ultimately, become an English-speaking people."

We regret that our space will not permit us to reproduce the entire Paper. The portion which we are obliged (for the present at least) to omit, sets forth clearly and with much force the difficulties to be encountered in attempting to lead the Dakotas—whether adults or children—to give up their own language and adopt that of their White teachers. The discussion of this subject, in its various aspects, prepares the way for the *plea* which our Reverend Brother puts forth, in that part of his Paper here presented, in behalf of the Prayer Book in the Dakota language.

It gives us great pleasure to be able to state that the object so much desired by himself and his fellow-laborers among the Dakotas, is soon to become an accomplished fact. The attention of the members of the Niobrara League of New York having been called to the subject, during the working season just closed, the enterprise of securing funds for printing the Prayer Book (complete) in Dakota, was at once undertaken. The result has been, that, without diminishing at all their contributions for Mission work among the Indians in every portion of our field, their special offerings (amounting to nearly two thousand dollars), will suffice not only to publish the Dakota Prayer Book, but also to provide for Bishop Hare, at the Yankton Agency, a printing press with all the requisite accessories. This latter will be found of great service in furnishing a field of interest and of usefulness to the boys at St. Paul's school, and in enabling the Bishop and his Clergy, in their isolated position, to do *their own printing* in such exigencies as are likely to occur in carrying on the work of the Mission.

We congratulate the members of the League on the abundant success which has crowned their special effort, and we congratulate the good Bishop and his faithful helpers on the prospect now presented of their soon receiving so valuable an aid in their Christian work as a complete Dakota Prayer Book.

I think that the facts now stated are sufficient to assure any one that the republication of the Book of Common Prayer in the Dakota language is eminently desirable. I think it is also evident that it is not likely to be a work of *temporary* use. The Dakota, being a *phonetic* language and reduced to writing in a very simple way, is very easily learned by the people. Most of the larger children and youth learn to read it well in a few months. Many of the older people teach themselves

to read it after they have learned the alphabet. So that all the Santees (except the older people), and a large number of the Yanktons now read their own language. The tribes further up the River are just beginning to learn.

The edition of the Prayer Book published by the Rev. Mr. Hinman many years ago was long since exhausted, and we have been and are in the greatest extremity in our Services and work for want of it. At the Cathedral Church, Yankton Agency, we have *two* copies! When the Holy Communion is celebrated, or any other special Services, there are no books to put into the hands of the people that they may take their part in the responses. They are not quite so badly off at Santee, but still very much in need of it since the books which they had are nearly all worn out by long use.

The edition to which I have referred was gotten out when Mr. Hinman had been among the Santees only about three years. There are therefore many words and phrases in it which he would now improve upon with his more thorough knowledge of the language and long experience. Most of it was printed when he was absent from home, and, there being no one capable of reading the proof, it was filled with typographical errors. Besides, it is incomplete—most of the special Services have never been translated. We now very much need a *complete* Prayer Book.

Then as to the use of the book when published. I believe in the Prayer Book as a powerful instructor of the people in the doctrines of the Bible and the holy ways of the Church. The Dakotas have but few books and are very fond of reading; consequently those few are read a great deal and prized. The Christian Dakotas, not of our own Church only, love the Prayer Book because it teaches them *how* to pray by giving them forms, gives to the people their part to perform in worship, instructs them as to all religious duties, and ministers comfort and consolation in the manifold vicissitudes of life. In the Services of the Church, it is of course indispensable. Three years ago, by means of a small press and font of type, we got out the Morning and Evening Prayer and Litany for immediate use, having then the hope of securing a complete edition of the Prayer Book. Since then, from the want of a good press and a new font of type, and the means to work the same, the matter has dropped. This edition, in both the Santee and Yankton dialects, is nearly exhausted. In neither of the editions have the Indians ever had more than the Ten Selections from the Book of Psalms. The Ordinal has never been translated; hence, when our native candidates have been ordained, it has been done wholly in the English tongue, not at all to the edification of the people, and only partially so to the Candidates themselves.

The number who can and who desire to use the Prayer Book is already large among the Santees and Yanktons, and is constantly increasing.

Among the other tribes, as yet, there are not many able to use it, for the reason that the Missions have not long been established.

Then the number of those who cannot read the book and use it, who yet attend the Services and worship through its forms, or become accustomed to its voice, is very large and constantly on the increase.

I will offer but one more consideration. Here is a people of, say, 35,000 souls, the larger number of whom have never heard the Name of CHRIST except in the oaths of white men. The Church has, to a certain extent, of late waked up to her duty with reference to these heathens of our own land, and sent a number of Missionaries among them. The people cannot be reached, nay, cannot so much as be touched as it were by the tip of our fingers, through the English tongue; nor do I think it probable that generations yet to come can be so reached. Consequently, if we would bless and save those to whom we are sent, we must learn their language, and bear to them the tidings of salvation from sin and misery in their own tongue in which they were born. To do it efficiently, and in accordance with what the wisdom of the Church has in all ages dictated, we must give them at least a sacred literature to anchor them and hold them, to direct them and guide them; something which they can always have with them to read and study and use in the privacy of their own homes as well as in the public worship of God's House. The Scriptures in the Dakota have been completed or nearly so by the Missionaries of the American Board. Next in importance to that, to us Churchmen at least, is the Book of Common Prayer. To save a poor man or woman in declining health and helpless, from suffering want, or perishing for lack of food and raiment, many individual Christians, or parishes, or communities, support such sometimes for years, and expend thousands of dollars in their behalf.

The cost of publishing a complete edition of the Prayer Book in Dakota would, perhaps, be no more than the support of one such person for two years. Among the 35,000 Dakotas, how many thousands within the next ten years will go down to death without the knowledge of a SAVIOUR! With the Prayer Book to distribute among our Christian Indians, the voice of CHRIST and His Church can be made to reach multitudes who seldom or never hear the voice of His Ministers. As in the past in multitudes of instances among the whites, in out of the way places where the Church has not yet penetrated, a Prayer Book has been a Missionary, and led people to the Church and to the formation of parishes now strong; so will it, we believe, lead multitudes to know and love the Church, and to seek salvation through her ordinances, who might otherwise never be led to her, or to the knowledge of CHRIST. Then, too, how many when in "sorrow, need, sickness, or any other adversity," when travelling, or living at long distances from Church and Ministers, may be blest, and helped, and comforted, and supported by the Book of Common Prayer!

### CANDID TESTIMONY.

We take pleasure in presenting to our readers the following paragraph, which we find in the recent Message of the Governor of Montana to the Eighth Session of the Legislative Assembly of that Territory. Coming as it does from the West, this testimony seems to possess special significance. It certainly furnishes an exception to what is (popularly, but, we think, erroneously) regarded here at the East as the opinion generally entertained among Western men in reference to the present humane policy of the Government towards the Indians. This policy, the Governor states, "has met with eminent success in this Territory. The absence of Indian depredations or hostile incursions into our settlements is largely due to the wisdom of the policy 'that it is cheaper and more humane to feed the Indians than to fight them.'"

The extract referred to is as follows :

That the American Indian can be civilized and educated, the experience of the past furnishes abundant evidence ; but this gigantic work cannot be accomplished in a few years, but is the work of a generation. I believe, if the Missionary policy of the Government towards the Indians continues to receive the support and encouragement of the earnest Christian men and women of the land, the time will soon arrive when their most sanguine hopes will be realized and the success of their self-sacrificing labors acknowledged by all.

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### DEATH OF AN INDIAN CATECHIST AT WHITE EARTH.

A RECENT letter from the Rev. Mr. Gilfillan, of the White Earth Mission, Minnesota, contains the sad news of the loss which that Mission has sustained in the death of one of our Indian Catechists, who was also a candidate for Holy Orders.

The announcement of his death, and the beautiful tribute to his memory, are found in the extract herewith given from Mr. G.'s letter.

I am pained to have to announce to you the death of your Catechist, Milton Lightner ; though in another aspect it is cause for rejoicing that one more soul has safely passed the flood and been received into Paradise, as we have every reason to believe is the case with our deceased brother. He died on the 22d inst., of consumption, after a lingering illness of many months.

Yesterday (Whitsunday) morning, before Morning Service, in the presence of his late fellow-students, his instructor, and a large assemblage of

Indians, his mortal remains were committed to the keeping of God's acre, under the shadow of the Church of St. Columba, there to repose until his joyful resurrection. His son, three years old, who died the same day, was buried at his side. It had been his wish that his son should die and accompany him to the spirit-world, and it was singularly fulfilled.

Milton Lightner was a sincerely good and profoundly religious man. He was well spoken of by all ; his influence while living was a blessed one. When he was an inmate of the Bishop Whipple Hospital we noticed how careful he was always to have the other Indians ask a blessing before their meals. If they neglected it he would call their attention to it and have them do so. He put his Christianity into his life, always. His was an entirely trustworthy character in all respects. Even with failing health and a voice so husky that he could hardly be heard, and that only with a great effort, he yet maintained to the last his character as a Christian teacher, instructing those preparing for Baptism ; meeting a few persons assembled in some house or sugar camp on the LORD's Day and expounding to them the mighty truths of the Christian faith. He was already looked up to by his fellow Indians as a teacher. "All Israel knew that Samuel was established to be a prophet of the LORD." Often a group of wild and roaming Indians heard from one of their own race and in their own tongue "the wonderful works of God." He was of a much more affectionate and demonstrative disposition than Indians usually are (for they are singularly impassive), giving evidence of confidence and affection towards his teachers and others.

A few days before his death I administered to him the Holy Communion in company with his wife and one of his fellow-students. He received it thankfully and devoutly. Asking him how he felt about his approaching change, he said that he was willing and anxious to depart ; that he earnestly prayed God to let him die and be free from his great sufferings ; that he thought of God all the time and prayed to Him always ; that even when he was in such a state that those around him thought he was not able to take notice of anything, he yet believed in God and in his SAVIOUR and in the Church with all his heart. I have endeavored in the above to give you *his exact words* as he uttered them to me. His was a truly Christian death, as his life had been a Christian life. Were there never another fruit of Indian Missions than one such redeemed soul as *Ka-ka-ge-wi-gun's*, it were an ample reward for all the money spent, and all the toil and pains that have been taken.

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#### A STRANGE SCENE ON THE UPPER MISSOURI.

CHEYENNE MISSION, DAKOTA, May, 1874.

REV. AND DEAR BROTHER : There was a curious and painful spectacle at the camp on Saturday last, which needs a little previous explanation.

The "Heyoka" is the nearest approach to devil that these Indians have. He is the spirit of mischief, and, from the description they give of him, he would answer very well to the conception of Satan. Those who dream of him, or the thunder, or other things probably, are afflicted with this spirit of mischief, and to recover from it they must offer a sacrifice which they call "Heyoka wozepi." Last Friday we had a thunder storm, and a young girl being badly scared by the thunder, it was deemed necessary to offer the sacrifice. A tent was pitched away from the camp, some distance, and a kettle put on to boil before the door, containing the remains of an unhappy dog which was to figure largely in the ceremony. The girl was for some hours going through some ceremony inside the tipi, of which I know nothing. I went down near noon to see what was going on, and found a large number of Indians seated in groups at a respectful distance, from the tent. There were eight Indian men within the ring who were perfectly naked with the exception of the breech-clout, and painted from head to foot with white earth or red or black and streaked and spotted hideously. These acted as if frantic: one rushed towards a crowd of women and children, waving his hands, leaping among and over them, looking like a demon and driving them before him. Another started over the prairie howling and beating time with a little bell. Then they would come to the kettle and wash their hands in the scalding water. Then they would rush in pell-mell chase after each other around the tent, and break and start for the various groups and occasion another general scramble. Finally the girl made her appearance dressed in white with face and neck and arms painted the same color. She approached the kettle, dipped her hand in and seized a fragment of the dog; the attendant demons then grabbed pieces from the pot, and advanced to the various groups distributing the scalding morsels as a feast. The ceremony concluded with the last fragment of dog and the Heyoka was supposed to be appeased. It was a curious spectacle, but, as I said before, painful, for it was nothing more than the lowest form of heathenism, "Devil worship." A people so far sunk in superstition, need very earnest and faithful care; and they deserve that the Church should strive and help and work with patience to raise them from their spiritual darkness and misery, and bring to them the light and knowledge of the Gospel. I would write some more about the superstitions of this people, but I am afraid this letter is too long and dry already. All are well here, the boys doing nicely.

With much love, Yours truly,

H. SWIFT.

## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums since his last report.

### ALBANY.

<i>Troy</i> —Christ Ch.....	25 00
<i>West Troy</i> —Trinity, S. S., Easter Offering .....	15 00
	49 00

### CENTRAL NEW YORK.

<i>Baldwinsville</i> —Grace Ch.....	6 55
<i>Elmira</i> —Trinity S. S.....	25 00
<i>Watertown</i> —Trinity.....	14 00
<i>Whitesboro</i> —St. John's.....	1 00
<i>Whitney's Point</i> —Grace Ch .....	2 55

### CENTRAL PENNSYLVANIA.

<i>Athens</i> —Trinity.....	5 00
<i>Eckley</i> —St. James.....	10 00
<i>Montrose</i> —St. Paul's.....	36 76

### CONNECTICUT.

<i>Huntington</i> —St. Paul's S.S.....	3 00
<i>Kent</i> —St. Andrew's S. S.....	1 00
<i>New Haven</i> —St. John's .....	10 00
<i>So Glastonbury</i> —St. Luke's.....	8 00
<i>Woodbury</i> —St. Paul's Woman's Auxiliary for candidates at White Earth.....	15 00 37 00

### KANSAS.

<i>Manhattan</i> —"A Family Missionary Box" for Bp. Hare.....	6 00
<i>Brooklyn</i> —Ch. Good Shepherd S. S.....	38 78

### LONG ISLAND.

Christ Ch., E. D. ....	6 00	Jno. B. Morris, \$25; Mrs. G. A. Robbins, \$20; Mr. Herman Kobbe, \$2; Mr. Wm. Dehon King, \$1;
St. Peter's S. S. (of which for "Eagle" and "Standard Bearer" Scholarships, \$120), through Rt. Rev. Bishop Hare.....	213 29	St. Michael's Penny Missionary boxes, \$24.47; Zion Ch. Mission S. S., for scholarship, \$60; a member towards scholarship, \$30; Trinity chapel, towards support of one lady, \$250; St. Bartholomew's, towards support of one lady, \$371. 946 72
St. George's S. S. ....	50 00	Saugerties—Trinity ..... 29 09 1154 13
<b>Newtown</b> —St. James' S. S. ....	<b>44 97</b>	<b>333 04</b>
LOUISIANA.		
Houma—"J. R. B.".....	2 50	
MARYLAND.		
<b>Baltimore</b> —Christ Ch. ....	<b>75 59</b>	
Through Indian Aid Association, Emmanuel Ch. Auxiliary, Annual Subscriptions, \$37; Miss L. Gott's S. S. class, \$18; Alice Friedham's Mite Chest, an Orphan at Emmanuel Ch. Home, \$1.40; St. Paul's, Mrs. Poe's little children, \$3.		
<b>Frederick</b> —All Saints.....	59 40	
Mechanicsville—All Faith Ch., All Faith Miss'y. Band for Candidates at White Earth.....	15 70	
<b>Charleston</b> —St. John's, through Dakota League.....	250 00	
<b>Lowell</b> —St. Ann's, through Dakota League .....	28 54	
<b>Southborough</b> —St. Mark's.....	55 96	
<b>Boston</b> —Ch. of the Advent, Geo. C. Shattuck, M.D. ....	61 00	445 50
In memoriam, H. H. C., for Bishop Hare, through Dakota League .....	50 00	
<b>Charleston</b> —St. John's, through Dakota League.....	250 00	
<b>Lowell</b> —St. Ann's, through Dakota League .....	28 54	
<b>Southborough</b> —St. Mark's.....	55 96	
MASSACHUSETTS.		
<b>Boston</b> —Ch. of the Advent, Geo. C. Shattuck, M.D. ....	61 00	
In memoriam, H. H. C., for Bishop Hare, through Dakota League .....	50 00	
<b>Charleston</b> —St. John's, through Dakota League.....	250 00	
<b>Lowell</b> —St. Ann's, through Dakota League .....	28 54	
<b>Southborough</b> —St. Mark's.....	55 96	
MICHIGAN.		
<b>Ann Arbor</b> —St. Andrew's, add'l. ....	2 00	2 00
NEBRASKA.		
<b>Omaha</b> —Trinity.....	0 23	0 25
NEVADA.		
<b>Belmont</b> —St. Stephens.....	2 50	2 50
NEW JERSEY.		
<b>Bergen Point</b> —Trinity, Woman's Missionary Society, add'l. ....	3 00	
<b>Morristown</b> —Ch. Redeemer.....	5 60	
<b>Orange Junction</b> — For Oneida Chapel.....	1 00	
<b>Perth Amboy</b> —R. M. C., for Emily scholarship, Emmanuel Hall .....	60 00	
<b>Trenton</b> —St. Michael's, add'l. ....	6 85	4 75 85
NEW YORK.		
<b>Marlboro'</b> —Christ Ch....	6 00	
<b>New York</b> —St. Clement's.....	50 00	
A Friend, per Mrs. A. M. M. ....	100 00	
St. Michael's S. S., Class T. ....	4 07	
Ch. Holy Communion, for Candidates at White Earth .....	5 00	
St. Ann's .....	13 25	
Through Niobrara League, for printing press, Miss Fanny Cotheal, \$1; Mr. J. J. Astor, \$50; Mrs. Lloyd Aspinwall, \$25; for general work, Ch. Holy Communion, add'l. \$7; Calvary, add'l., per Mrs. Le Roy, \$78; subscriptions, \$2.25; Mrs.		
SOUTH CAROLINA.		
<b>Mt. Pleasant</b> — Charleston Co., Christ Ch. ....	3 00	3 00
VIRGINIA.		
<b>Goochland Co.</b> —Mrs. A. E. Page..	2 00	
<b>Orange C. H.</b> —St. Thomas' Ch....	7 00	9 00
MISCELLANEOUS.		
Through Domestic Committee, per Rt. Rev. W. H. Hare....	402 03	
Outfit account refunded.,	50 00	452 03
Amount previously acknowledged	\$3,801 20	35,452 70
Total Receipts since October 1, 1873,		\$39,252 90

**CORRECTION**—In the Acknowledgments in the June number, *Lock Haven* and *Mahanoy City* were put under the head of PENNSYLVANIA: they belong to CENTRAL PENNSYLVANIA.

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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JULY, 1874.

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### THE CONDITION OF CHINESE WOMEN.

THE desire of Chinese parents for male children is equal to their dislike of having female offspring. Sons can labor for the support of their parents ; can hand down the family name ; and, what is most important of all, if there are no sons to worship and make offerings of food at the family tombs and in the hall of ancestors, the spirits of deceased parents will be in a disturbed and restless state ; they will, as they say, be “wandering spirits and hungry ghosts.”

The desire therefore for sons is intense, and those parents who are without them pray frequently to the Goddess of Mercy (often represented with a male child in her arms) or to some one of the twenty or thirty other goddesses whom they suppose have power to grant children. These are mainly distinguished from each other by their ancestral names, and the order of their images as found in the temples, but they are generally called simply “Mothers.”

In every village or neighborhood there is a temple with an image of “Mother,” and some of the temples in the cities contain the images of all or the greater part of them. After a couple of candles and a few sticks of incense have been placed before the image and lighted, it is informed of the purpose of the worshipper’s visit, and a promise is made that in case the desire is gratified a specified present will be made to the goddess. If a son is born, the promised thanksgiving offering is made.

### THE BIRTH OF A DAUGHTER LOOKED UPON AS A CALAMITY.

Prayer, however, is never offered for female children, and their coming into a family is viewed in the light of a calamity ; and, as a Chinese official report already quoted in our columns says, “many of them are speedily consigned to the nearest pond or stream.” Other methods of depriving the unfortunates of life are, drowning in a tub of water at home, strangu-

lation, and burying alive. The last method is followed by some persons in the south of China under the belief that their next child will in consequence be a boy.

HOW PARTNERS ARE OBTAINED FOR THE CHILDREN.

When a girl has reached the age of ten or twelve years her parents



A LADY OF PEKING.

proceed to find a suitable partner for her. The betrothal is conducted through the medium of a *mei-jin* or "go-between," who is sometimes a man but generally a woman. The whole matter is arranged by the parents

through these conventional "go-betweens," and the children are supposed to be entirely indifferent to the whole matter ; and the betrothed parties are not expected to see each other until the day of the wedding, and after the marriage ceremony is over, when the groom is permitted to remove the thick veil from the face of the bride.

Mothers sometimes contract their unborn progeny on the sole contingency of a difference of sex, and parents often send pledges to each other when their children are mere infants. Frequently, too, when fathers demand the destruction of female infants, the mothers obtain the promise that they shall live on condition that they find families that will take the infant girls and rear them up as wives for their sons. Many parents also, especially among the poor, instead of betrothing their girls when they reach twelve years of age, sell them at the highest price they can get to be additional wives to those who are already married, or to be slaves, many wealthy families having as many as eight or ten female slaves ; the slavery, however, is only of a modified form. The Chinese use the same terms to indicate the sale of their girls that they use when speaking of the sale or purchase of any description of property, and the buyer has the right according to the laws of selling them again.

MERITORIOUS FOR A BETROTHED GIRL TO COMMIT SUICIDE IF HER AFFIANCED ONE DIES.

When a girl who has been betrothed in the usual way loses her intended husband by death she is looked upon as a widow, and it is considered reproachful for her as well as for real widows to marry, while it is looked upon as highly meritorious for the wife not to survive the husband, or the betrothed girl him to whom she is affianced.

THE METHOD OF SELF MURDER.

The burning of the widow is never practised in China, and it is but seldom that the suicide is committed in the same public manner, and with the same *eclat* and demonstration as attended Hindoo Sutteeism. Occasionally, however, the wife resolves to hang herself in public, near her own house, and she sends around cards to her friends and acquaintances and the officials of the place, giving notice of her intention, and inviting them to be present.

Some take opium and lie down and die by the side of the corpse of the husband. Others starve themselves to death, or drown themselves. All such are called "virtuous and filial widows ;" and tablets on which their names are inscribed are placed in the temples erected to hold them.

Incense and candles are burned in these temples on the first and fifteenth of each Chinese month in honor of these women, by some of the gentry of the city ; and it is the official duty of certain mandarins, either in person or by deputy, to offer oblations at these temples in the spring and autumn of each year.

Widows who do not commit suicide, but resolve never to marry again, are entitled, when they reach fifty years of age, to have a tablet in the temple. All that we have said above concerning the action of the wife is true also of unmarried girls whose affianced ones have died.

MONUMENTAL GATEWAYS ERECTED IN THEIR HONOR.

In addition to the tablets in the temples, monumental gateways, or honorary portals, like that represented in the picture, are sometimes erected to the memory of the so-called virtuous women, especially those of them who have committed suicide ; and everywhere in city and country may be seen these peculiar Chinese monuments. They are made out of fine black stone or of granite, and are often elaborately carved. They are fifteen or twenty feet high and they contain inscriptions in praise of chastity and filial piety. To the Chinese, filial piety is the highest virtue ; but how they



A MONUMENTAL GATEWAY.

have perverted it is seen in the fact that a wife who murders herself is considered in the highest degree filial towards her own and her husband's parents.

## NEED OF EPISCOPAL SERVICES IN AFRICA.

WE have already referred in the columns of THE SPIRIT OF MISSIONS to the embarrassment arising from the death of the late Missionary Bishop to Africa. After an interval of several years following the retirement of Bishop Payne from the field, there was of necessity an accumulation of matters relating to the disposition to be made of portions of the Missionary force—questions relating to schools—questions pertaining to the opening of new stations—the repairs of old buildings and erection of new ones, etc., etc., as well as the urgent need of Episcopal Services—in Ordinations, Confirmations, etc., in various parts of our widely extended Mission.

The question “how shall these needs be most promptly met?” was one that pressed instantly and with great force upon the Foreign Committee when news came of the death of Bishop Auer.

The thoughts of the Committee were at once turned to Bishop Payne, and comfort was found in the hope that, while as they well knew there would be a readiness of will, there might be, through the goodness of God, strength given for temporary service in Africa.

With entire unanimity, the Committee adopted a resolution requesting the Bishop at once if possible to visit the Mission. This expression of the Committee's desire was formally laid before the Bishop in a personal visit of one of the Secretaries. The proposition was most kindly entertained, but the condition of the Bishop's health was found to present a hinderance which could not be overcome. The following extracts from his letter of the 25th of May, give the result.

CAVALLA, OAK GROVE, WESTMORELAND, VA., May 25, 1874.

DEAR BROTHER: You will probably have learned that the conclusion of your physician in regard to my health was the one which I and all the physicians whom I have consulted in this neighborhood had reached also.

Indeed, while impelled by the gravity of the call made by your Committee to give it the most serious consideration, my prevailing impression was that I could not properly comply with it. In all sincerity I gave as the reason of my resignation, *that my power to endure the African climate was gone*. Upon others therefore under God, must devolve the responsibility and *blessed privilege* of sustaining and enlarging more and more our African Mission. And God Who has allowed the present need can and will, in answer to our prayers, supply it. Already besides Dr. Eddy I hear of another brother, at the Alexandria Seminary, about to be ordained, ready to go. And he invited me to visit the Seminary (which I hope shortly to do) in the expectation that more may follow his example.

## APPOINTMENTS.

To AFRICA.—Rev. Thomas H. Eddy, M. D., Rector of St. Stephen's Church, Pittsfield, Illinois.

To CHINA.—Miss Ida E. Derby of Binghamton, Central New York.

## ARRIVAL OF MISSIONARIES.

THE REV. ROBERT NELSON, D.D., long connected with the Mission in China, arrived in this country (on leave of absence) on the 21st of April.

Dr. Nelson, since his arrival, has been steadily at work presenting the cause to which his life is devoted.

The Rev. S. D. Ferguson, who has never been in the United States since he was a boy of six years of age, whose whole life, almost, has been connected with the Mission in Africa, reached New York in bark Liberia, on the 8th of June.

## CHANGE OF POSITION.

THE REV. G. D. B. Miller has recently, with the consent of the Missionary Bishop and Foreign Committee, removed from Osaka, Japan, to Shanghai, China, and is in charge of the Foreign Congregation at the Hong Kew Church.

## SCHOLARSHIPS IN SOME OF OUR FOREIGN MISSION SCHOOLS.

THE Boarding Schools are, in large measure, supported by scholarships of forty, fifty and seventy-five dollars each, given by parishes, Sunday-schools, societies connected with the woman's auxiliary, and individuals. Our Foreign work can be aided in no better way, nor in one which promises more real and lasting good to the people among whom our Missions are established.

## AFRICA.

	COST.
Scholarships at the Hoffman Institute, . . . . .	\$75 a year.
Orphan Asylum, Cape Palmas, . . . . .	75 "
Boys' Boarding School, Cavalla, . . . . .	40 "
Girls' Boarding School, do. . . . .	40 "
High School, do. . . . .	75 "
Boys' Boarding School, Hoffman Station, . . . . .	40 "

## CHINA.

Boys' Boarding School (Miss Fay), Shanghai, . . . . .	40 "
Bridgman Memorial School for Girls, do., . . . . .	50 "
Boys' Boarding School (Rev. E. H. Thomson), do., . . . . .	40 "
Bishop Boone Memorial School for Boys, Wuchang, . . . . .	40 "
Boys' Boarding School, Hankow, . . . . .	40 "

## PALESTINE.

Boys' School (Miss Baldwin), Joppa, . . . . .	25 "
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## A PLEASANT LETTER.

THE following note from a lady who loves the cause of Missions, was intended only for the eye of the Secretary. As face answereth to face in a glass so we think the words of this note will be responded to with a throb of pleasure in the hearts of others of kindred spirit; therefore, omitting name and place, we publish it.

REV. AND DEAR SIR : Enclosed please find twenty-five dollars—a little “offering of the first fruits” for the African Mission.

We formed our Missionary Society on the evening of the Day of Intercession, about five months ago—and although we only number seven members (six little school girls), we have had a delightful Missionary meeting every Sunday evening, studying all the various Mission fields, and becoming so interested in them all, our hearts so deeply stirred by the Macedonian cry from the North and the South, the East and the West, that we were quite at a loss *where to send our little mite of help.*

But when the sad tidings of Bishop Auer’s death came to us, my little girls decided at once to adopt Africa as our special field of labor and of prayer. We have a great desire to undertake the support and education of a little African boy,\* upon whom we pray, a double portion of the Bishop’s spirit may rest.

Perhaps you will think, with Elijah, that we have “asked a hard thing,” but is *anything* too hard for the LORD? Do not all the glad memories, the glorious records of this blessed Whitsuntide encourage us to ask *hard* things, and to expect glorious answers? We, too, ask in that all-prevailing name, and to us has He said, as unto his first disciples, “*Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me—unto the uttermost parts of the earth.*”

Pardon my long note; I only meant to ask what sum will be required for the support and education of “our little African boy,” as the children already call him—but if this should bespeak for us your interest and your prayers I shall be very glad.

I believe in prayer. If the little Missionary Society of St. John’s could have the prayers of the whole Foreign Committee, I should hope great things and *expect* that this little seed, sown by feeble hands, would one day yield a glorious harvest for the dear LORD.

Again asking pardon for this trespass upon your time, believe me,  
Rev. and dear Sir,

Yours sincerely.

WHITSUNDAY, 1874.

\* This little Missionary Society will support a memorial scholarship of Bishop Auer.—ED.

## AFRICA.

LETTER FROM MR. J. J. BLYDEN.

BUCHANAN, GRAND BASSA, *March 11, 1874.*

DEAR SIR : I have learned with much grief of the lamented death of our dear Bishop Auer. I know nothing of the particulars, as I did not receive any communication from Palmas myself. It was informed me by a friend who received a letter from said place.

In the death of Bishop Auer, the American Church has lost a most valuable, a most efficient, a most faithful servant. Africa has lost a benefactor whose place it will be impossible to fill in a short time.

The sad news of the Bishop's death has brought our little flock here almost to despair. From the organization of the Church here by Rev. Jacob Ranbo in 1855, it has continued to labor under disadvantages of the most distressing kind. It was with much anxiety, therefore, that we were waiting the arrival of our Bishop to set things in their proper order.

But God has seen fit to disappoint us. We have not so much as seen the Bishop.

We console ourselves with the consideration that "God knows what is best for us." "He is too wise to err and too good to do evil."

Enclosed please find a report which I had prepared to hand to Bishop Auer on his arrival here. It may be of some use to you.

Faithfully yours.

## CHINA.

LETTER FROM REV. E. H. THOMSON.

SHANGHAI, CHINA, *April 10, 1874.*

REV. AND DEAR DOCTOR : In your last favor you ask me to send you an account or sort of report of my school for boys and also for girls. I have already sent in my report to Bishop Williams for the six months, June 30, to December 31. I spoke to him of your request and said I felt as I had just fairly got my new school-house for boys ready and the school in working order, a partial report now, and then a report June the 30th, would just spoil both. He said he thought so too, and so I write to beg if you will bear with a hard-worked brother for a while, then I will try and report fully. Don't press us too hard, for truly we have too much for one—even three men would find it hard. Bear with me if I speak of what I have to do. My duties begin at half-past seven A.M. Morning prayers for the school and generally, I may say, a school lecture. Forty minutes for my own family prayers and my breakfast ; at half-past eight inspection of boys' school, the whole establishment, each desk and bed. Then if it be the day of the week for the examination, all the lessons for the week are recited and marked, or else the Chinese come in for this or that matter ;

work to be arranged for ; buildings to be repaired ; directions with teacher about books ; examination of books translated ; catechists, lessons in the Bible, business of the Missions, notes or letters to write, calls.

Afternoon lesson with the Deacons, preaching at city church, or West-gate or Hong-que ; examination of some one of the boy schools ; looking after the hospital. Then accounts of Missions; of the girls' school, of the boys' school, of the Institution for the blind ; care of the poor ; private accounts with other Missionaries at other stations who send to Shanghai for goods. All goods that come here to be looked after at the Custom House and landed. All the servants of the mission establishments have to be kept up by a sense of my eye being after them—I wish it was the eye of *another*. Now, my dear brother, these are only some of the kinds of work ; the particulars are the minutiae that only could be written out each day, and even that is difficult to do. All the printing, getting up of books, etc., etc., falls upon us. Just as I began this, the part of a Scripture geography was brought in for me to look over and correct, to prepare it for school use.

I find it hard to get to bed before eleven, though I know I need the rest and should be there earlier. Now *of course* I cannot do all this *well*, but try each day to work at it. System is a great thing and with it much can be done, but there are limits ; so it is when we come to mail days ; it is a hard matter to write with satisfaction ; you can see with what speed I have written this. I have written five letters to-day, though I got up sick and have had to lie down at intervals. I am all right to-night.

Mrs. Thomson joins me in kind regards. May God bless and keep you all.

Yours sincerely.

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LETTER FROM MISS L. M. FAY.

EPISCOPAL MISSION, HONG KEW STATION,  
SHANGHAI, April 7, 1874.

REV. AND DEAR SIR : As our dear Bishop is with us now, you will doubtless not be wanting information of this and of the adjacent stations, he is visiting, or of the Missionaries, how they are and what they are doing, yet I trust you will excuse my telling you how *very, very* glad we were to see the Bishop again, particularly as he brought Rev. Mr. Miller with him who we trust will fill Mr. Nelson's place as pastor of the American congregation here—and I am so glad to have some one in the same house with me—as I was here quite alone after Mr. Nelson's departure. Mr. Thomson, as I suppose you know, lives about four miles from this place at what we call the Shanghai city and west gate station—so though I see him for a few moments once or twice a week, it does not prevent me from feeling very lonely, and all the more that I have no one near me—not even

a servant, to whom I can speak a word of English, and so for days I never hear or speak my own native language—yet I talk enough in Chinese and have always on hand even more work than I can well accomplish—still it is rare that one has so much to do that their thoughts linger not over the past nor anticipate the future.

But Easter Day was such a delight to us—the dreary past was soon forgotten and we could truly say, “Rise, heart: thy LORD is risen. Sing his praise without delay.”

The first service of the Day, held in the Church of Our Saviour, began at nine o'clock A.M. Pastor Wong said the morning prayers, the Bishop reading the Declaration of Absolution—the Epistle and Holy Gospel. After a short sermon in Chinese the Holy Communion was celebrated by the Bishop, assisted by Pastor Wong. At eleven o'clock there was a full morning Service in English—Rev. Mr. Miller said the morning prayers and preached the sermon. The Bishop administered the Holy Communion, assisted by Mr. Miller.

At half-past one, the Bishop held another Service in Chinese and administered the Rite of Confirmation to several Chinese men and women and to one of the pupils of the Boys' Boarding School.

At three o'clock, the Bishop held another Service in Chinese at the newly consecrated church at Kong Wan. Rev. Hung Neok Woo said Evening Prayer, the Bishop reading the Declaration of Absolution, and preached a sermon upon the Resurrection of Jesus. The Bishop administered the Holy Communion assisted by Mr. Woo. The Service was the special delight of us all who have watched the beginning and progress of the Kong Wan station. It was the first time the Holy Communion had ever been administered at one of the out stations—and it will be a day long to be remembered with glad and grateful joy. Quite a number of communicants were present from Shanghai city and Hong Kew stations, which have been hitherto, but I trust will no longer be, the only stations at which the Holy Communion has been celebrated on our great feast days or on other days.

We returned from Kong Wan just in time to take our tea, and go to the evening Service at half-past seven, which was in English, and conducted by Rev. Mr. Miller who said Evening Prayer and preached to a very attentive congregation, mostly Americans.

You will see by this, something of how the Bishop passes his time when with us, particularly the Sundays. If we have not made some attainments in the divine life it is not for want of a holy living example. He seems to have but one thought and that is to do His FATHER's will and “finish the work He has given him to do.”

But I must beg a thousand pardons for so trespassing upon your valuable time. I only intended to write a note of apology for sending you the enclosed “translation” of a curious piece of Chinese superstition—

which I made at the request of my English friend, who desired to send it to a friend of his in London. It is said that one of these "Palls of Victory" was sent from Peking to the Vienna Exhibition—that it excited a good deal of interest, though no one could give an explanation of it or decide upon its use. A gentleman formerly connected with the British Legation was enabled to get a fac-simile of the Pall printed on white cotton, which he gave me to translate. I have never seen one before in all my long residence in China—and the "Explanation" seems so strange and preposterously superstitious—and illustrates so well a phase of Buddhism that lies in the way of the conversion of the Chinese to the Gospel—I fancied it might interest you and that you might like to give it a place or perhaps a part of it, in some of the religious papers under the patronage of the Church. If so I shall be quite glad to have sent it, and even if you do not care for it—I trust you will appreciate my motives in sending. I am always at a great loss to know what special subjects will be considered interesting and will be appreciated "at home"—If you could sometimes give us a hint in THE SPIRIT OF MISSIONS and HOME AND ABROAD, we might profit by it.

April 10. Our dear Bishop left us on the evening of the 7th, for Hankow—as no doubt he has told you—as he left a letter for you in my charge to be mailed to-day—which I trust will reach you safely.

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## JAPAN.

LETTER FROM THE REV. C. T. BLANCHET.

YEDO, JAPAN, April 6, 1874.

REV. AND DEAR DOCTOR: Your favor of February 17 came to hand on the 27th ult., and I thank you for your brotherly and cheering words.

The books have reached us safely and in good condition. On the list sent us some time ago, "Alford's Greek Testament" was allotted to me with one or two other books, but on examination, I find it was his "*Critical and Explanatory Commentary for English Readers*" that was sent. I suppose it must be an oversight. I am not acquainted with the work; but I have no doubt it will prove a valuable addition to my private library.

I am happy to say that our prospects are very encouraging. There are already some of our pupils who seem to think more of their Bible-lesson than of any other. Others applying for admission, of their own accord, say that they wish to "learn the Bible." Others still, who seem to care very little about it at first, soon learn to like it. It is with reference to these last particularly (but *all* generally), that I wish you to assist me. I find that I am often at a disadvantage for not being supplied with little books, tracts, cards with Scripture texts or mottoes, Bible pictures, etc. There are those who can read and understand English quite well.

Now, dear Doctor, if you can do anything to assist me in these particulars, you will not only oblige me very much, but also contribute largely to the welfare of our work.

We are all well, and miss our good Bishop very much. We look for him about the end of May.

Yours, very sincerely.

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LETTER FROM THE REV. C. H. NEWMAN.

YEDO, JAPAN, April 23, 1874.

REV. AND DEAR SIR: Your letter of February 11 reached me the 21st ult. It would have been answered by the last mail, but as Mr. Cooper wrote at that time, I thought it would be as well to delay one steamer, especially as it would be the proper time for making my quarterly report.

As I wrote you before, our work is still for the most part with the language. Our school now numbers nearly thirty pupils. Could we get into a more favorable locality, with a larger school-room and accommodations for pupils, we would no doubt have as many as we could teach, to do justice to each. What we have are as nice a lot of boys as could be gathered together anywhere—so anxious to learn that it is a pleasure to teach them. We have given up a part of our house to some half a dozen of the pupils. They attend the morning and evening prayer in our rooms very regularly, and seem to take a great deal of interest in it. One of the most promising in the school has applied for baptism, which however has been deferred until Bishop Williams returns from China. Others I believe are thinking of it.

There seems to be no progress making toward the opening of the country. From what I can learn, there is no better prospect for it than five years ago. However, as far as I can see, there are no obstacles whatever thrown in the way of preaching Christianity, except that which interferes with the business of every foreigner: the policy of confining them to the treaty ports. At least such seems to be true of Yedo. Those who come to the Missionaries to be taught seem to have no fears. In other parts of the country, where the prejudice in favor of the old state of affairs is still unchanged, it may be different.

I will try to send you something for THE CARRIER DOVE, before a great while.

Mr. Blanchet will write you by the next mail.

Believe me to be,  
Very sincerely.

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HAITI.

REPORT OF REV. L. D. LEDAN.

In my last report I promised a fuller detail of my Missionary work in the different stations where I am laboring to implant the evangelical

faith in this little Republic of Haiti, particularly at Torbeck which is the principal place of my itinerary labors.

#### STATION AT TORBECK.

I would state that this village has always been the theatre of my Missionary efforts since 1864 ; at that time I worked as an assistant Missionary of the Wesleyan Mission. At Cayes I had been able by reiterated efforts to bring to a knowledge of the Gospel twelve members who were communicants, besides many others who attended our Services. I cannot express the hope I had at that time of seeing the entire village ranged under the Banner of the Gospel of CHRIST.

But the unfortunate event of the Civil War of 1868 which was a scourge from God for this unhappy country has not only brought on this village the greatest distress, but has moreover ruined the prospects of the greater part of the families who are there situated. Hence this unfortunate circumstance has been a pretty severe trial for the work of God in this little community.

Since 1871 I have recommenced and reorganized the little congregation at Torbeck, according to the canonical discipline of the Protestant Episcopal Church in Haiti. It will be well to say that among the twelve communicants, there are but seven living, but knowing the work is of God, I am animated with the hope of seeing it re-established. It is true that our brethren, the Roman Catholics, are trying their utmost to prevent the spreading of the Gospel, but they have forgotten that it is the cause of the LORD.

As up to the present time I have not a convenient place for holding Service, I preach generally at about one and a half leagues from the village where I have already a small congregation composed of three families, communicants.

#### MOUNTAIN STATION OF MACOMBE.

Alternately with the Rev. Mr. Benedict, I have commenced to establish a small Missionary station on the Macombe Habitation in the commune of Cavaillon, distant about seven leagues in the mountains about Aux Cayes where we have preached several times, always to a good number of souls, who with eager attention listen to our sermons. There is already one communicant, and the hopes of joining in marriage two families in the Church. It appears to me that there is a vast field of Missionary work in this place, and if, up to the present we have not made more frequent visits in that locality (which would have perhaps been attended already with more success), it is for the want of a horse.

#### A NEW STATION AT JELLET.

I am endeavoring at this time to establish a small congregation at Jellet, where I have already preached to an audience of twenty-five persons ; it is distant about one quarter of a league from the city of Cayes.

In ending this report I beg my God to facilitate its passage to the end, that it may reach you safely, and that He will spread over you the dew of His HOLY SPIRIT, that you may be more and more a faithful steward of His work. Amen.

Your devoted brother in CHRIST.

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EXTRACTS FROM JOURNAL OF REV. ALEXANDRE BATTISTE,  
ASSISTANT DEACON OF TRINITY PARISH.

Jan. 4. Visited Mr. R., sick with consumption for some months; prayed with him and afterward read some Psalms; I felt much encouraged at the outset of my Missionary labors by perceiving from the tears that were rolling down his cheeks, that he sincerely appreciated the prayers and felt the necessity of seeking a reconciliation with his Maker.

Jan. 6. Epiphany: preached in French at 9½ o'clock Service.

Jan. 6. Visited Mrs. A., a poor parishioner who gains a livelihood by washing and ironing, who has subscribed twenty-five cents per week towards the rebuilding of the Missionary edifices. She handed me one dollar and fifty cents, amount due for six weeks, which the Rev. Mr. Holly had not been to collect because of his sickness; she had regularly every week laid aside the amount dedicated.

Jan. 6. Visited Mr. R. again and prayed with him. Learned that he has never been confirmed (although born at St. Thomas and of parents who are members of the Anglican Church). When young he came to this Island and, falling into dissolute company, abandoned entirely all pretensions to religion, and has rarely ever even entered the doors of a Church. Now thirty-two years old and dying, desires to be confirmed. His is not the only case of the kind: there are hundreds in this city leading wild, reckless, dissolute lives, who in their native land were either members of the Church or regular attendants.

Jan. 18. Visited Mr. R. and he having expressed a desire to commune, I notified the Rev. Mr. Holly who administered to him his first and last Communion: about seven o'clock I was again called on to pray with him, he having expressed a desire to have prayers before dying. Went immediately and passed nearly an hour in prayers, with Psalm reading and singing; and all through the prayers, although death-struck, he endeavored to repeat the *Amens* to the prayers and the Apostle's creed. I left him and as I passed through the door going out, his breath left his body.

Jan. 24. Assisted the Rev. Mr. Holly in the administration of the Communion to Miss F., a young communicant, confirmed by Bishop Coxe during his visit in 1872. Although young and not sick unto death, yet she desired to receive the Communion and to be prayed with as a spiritual consolation and preparation, showing a more sincere appreciation of that Sacrament in its bearing on the Christian life and a firmer faith

in the LORD JESUS CHRIST than many older persons, who never until the last moment and when all hopes of life are given up, and sometimes even when it is too late, commence to desire and seek such spiritual consolation.

*Jan.* 26. Visited and prayed with Mr. L.; found him suffering very much and looking forward with joy for a release from his earthly pains, trusting in his Saviour for the pardon of his sins.

*Jan.* 31. Assisted at the funeral Service of Mr. L.

*Feb.* 1. A new communicant was received this morning at 9½ o'clock Service.

*Feb.* 1. Assisted the Rev. Mr. Holly in the administration of the Communion to Mrs. B. Her husband, a respectable and hardworking man, finds himself in very reduced circumstances through sickness. They have six children whom they are unable to send to school for the want of necessary clothing. Mr. Holly has taken their case in hand, and called to his aid several ladies of the parish who have vied with each other in a most commendable manner to furnish proper vestments to these children, three boys and three girls aged from two to twelve years.

*Feb.* 2. Opening of the Parish School.

*Feb.* 20. Commenced a Litany Service in English on Friday afternoons during the Lenten season and in French on Sunday, Wednesday and Friday evenings. Rev. Mr. Talma Delatour conducts the Service on Sunday evenings; Mr. Hyson, a Lay reader, licensed by Bishop Coxe, on Wednesday evenings; and myself the English and French Service of Friday afternoons and evening.

#### SUMMARY OF MISSIONARY LABORS.

*From January 4 to February 28:*

Sermons Preached.....	14
Pastoral Visits.....	15
Assisted the Rev. Mr. Holly in administration of Communion to Sick	6
Baptisms.....	2
Funerals.....	4

*During month of February:*

Visitations to Prisoners.....	3
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#### CHURCH AT ASPINWALL, CENTRAL AMERICA.

WE give space to the following communication addressed by Rear Admiral Almy to one of the Bishops of our Church, and by him sent to the Foreign Committee. The need to which the paper refers seems urgent and, if practicable it is very desirable to have it met. The remarkable insalubrity of the climate of the Isthmus is the great hinderance to anything like permanent and continuous ministration. We print the paper and leave it to be pondered by any who may be disposed to consider it.

## OFFICE OF THE COMMANDER-IN-CHIEF,

SOUTH PACIFIC STATION,

U. S. FLAG SHIP "PENSACOLA" [2d Rate],

OFF CONCEPCION, CHILI, December 2, 1873.

MY DEAR FRIEND AND BISHOP : I beg leave to call your attention—and I consider it my religious and patriotic duty to do so—to the great necessity of having a Protestant clergyman at Aspinwall and at Panama.

At Aspinwall, the Panama Railroad Company, with a spirit of generosity, has built a handsome stone church, which is finished, furnished and nicely arranged inside. The Sunday I was in Aspinwall, I visited the church which is very pleasantly located near the water on the Bay shore so as to have the benefit of the sea-breeze. The church was open to air, as it was a bright sunshiny day. The Bibles and Prayer Books lay idle, as there was no Minister to invite a congregation there. It was certainly an unpleasant sight to behold.

I was told that they occasionally had a clergyman, but he didn't stay long, not finding the climate and society agreeable. That was not the spirit of our LORD and MASTER.

Aspinwall is the terminus and residence of several of the officials of the great Panama Railroad on the Atlantic side, and quite a large number of intelligent mechanics and laborers are located there. A considerable number of Jamaica negroes assist in forming the population of Aspinwall, and I am told that when there is a clergyman there that they take great interest in dressing themselves, and attending Service on the Sabbath. The colored population—be it said to their credit—generally delight in attending Divine Service on the Sabbath.

When the church isn't open, and no Divine Service, many of the lower classes neglect to change their clothes, and to "dress up" neatly on the Sabbath, for they say, "What's the use of 'dressing up'? there is no church to go to." So true is it that Godliness and cleanliness go hand in hand.

The city of Panama is the terminus of the Panama Railroad on the Pacific side, and the residence of a considerable number of employees of the road. Quite a number of Americans and English are always at this place. There are about twenty packet steamers—American, English, German and French—every month, which come to Aspinwall and Panama with a large number of passengers and who are sometimes detained a week in consequence of not making a connection with other steamers. Panama like Aspinwall, hasn't a single Protestant clergyman, and the sound of the Gospel in English is very rarely heard in this city.

In my stay of five weeks with this ship in the port of Panama, there was no Protestant clergyman there. During this time three deaths occurred among very respectable and worthy Americans who were interred in the Protestant cemetery there and in each case the Burial Service had

to be read by the United States Consul, in consequence of there not being any clergyman. This did not look well, nor does it sound well for the great Protestant Church of the United States. Something should be done.

Now, my dear sir, cannot something be done in the way of Christian work to remedy this great defect? A clergyman could come out and stay six months at a time, and be relieved by another, if found disagreeable.

By communicating with the President of the Pacific Mail Steamship Co., Geo. H. Bradbury, Esq., and the President of the Panama Railroad Co. (whose name I do not know), I think this matter can be effected. Both of these offices are located in the city of New York.

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### THE FETISHISM OF AFRICA.

AFRICA is a land of fetishes—not, however, that she has a monopoly of them. Even after eighteen centuries of professed Christianity, Europe under the auspices of Rome abounds with them. But if all the rags and bones and sticks which Rome has ever presented for the veneration of the faithful were accumulated in one spot, they would be but as a hillock before a mountain compared with what Africa could produce. In the midst, too, of her most abject superstitions, Rome has doctrines to teach which, however corrupted, still retain some savor of their divine original. Not so Africa. So completely has all consciousness of “the Eternal Power and Godhead” suffered eclipse in that land, that it seems hard to say that “they are without excuse.” We will not do more than advert to the sanguinary customs which prevail on special occasions, and testify to the horrible nature of the religions which are professed. Again, we do not mean to say that these are peculiar to Africa, for instances of them are discoverable among many other nations also; but while in other parts of the world they have yielded to progressive enlightenment, and been put away, or have been restrained by superior force until the votaries themselves are gradually departing from them, in Africa they exist in full vigor and are “racy of the soil.” Much of all this evil results from the fall of man, and has throughout the world debased and polluted the whole human race. No one section of mankind can stand apart and say with scorn, “How abject is the condition of Africa!” for such also has been the condition of Europe, of Asia, of America. The peculiarity of Africa is that it has somehow gone further in departing from God; its superstitions, therefore, are more astonishing as practiced by rational beings; moreover, they still exist unchecked in fullest force and vigor. We dwell emphatically upon this point, for the relation of man to God, and his conceptions of His nature, are, in our judgment, the source of

his weakness or his strength. If in this remark there be even a modicum of truth, how feeble must be the state of Africa! and unless some leaven can be introduced into her midst, how hopeless the prospect of her religious, and we may add too of her moral, regeneration enabling her to take her fair place among the nations of the earth! There being no true consciousness of God, and no knowledge of Him exercising any check or influence upon public opinion, no sense of responsibility is felt, and no concern is manifested for man made in the image of God. The relation of the tribes to each other may best be described in the lines of the poet.

“The good old rule  
Sufficeth them, the simple plan,  
That they may take who have the power,  
And they should keep who can.”

In this, again, there is nothing peculiar to Africa; it is a state of things which has existed in every quarter of the world, and has been the source of unutterable woes to mankind.—*Church Missionary Intelligencer.*

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#### MEMOIR OF DEAN ALFORD.

WE have received from Messrs. J. B. Lippincott & Co., a copy of the Memoir of Dean Alford, prepared by his accomplished widow. It is a worthy record of one of whom it has been beautifully and truthfully said :

A more genial man of universal talent, and genial human sympathies, has not lived in our day. He was a poet who published several volumes, a musician who could handle the harp and organ, an artist who kept water color sketches and oil paintings on his easel constantly, a tourist who wrote charming books of travel, an editor who founded the *Contemporary Review*, a preacher who delighted the Queen with his simple, devout sermons, a mighty scholar who filled the Church universal with his fame.

The bare list of his published volumes and pamphlets covers fifteen octavo pages! Among these are his immortal works on the New Testament which would be a sufficient outcome for an ordinary lifetime. All who knew him revered his manly piety, and loved his childlike spirit. In Canterbury he is still spoken of as THE GOOD DEAN. There his outworn brain and slender frame now rest in the churchyard of St. Martin's. Pilgrims from all lands will come to visit his tomb. It bears upon it the inscription prepared by his own hand—“THE INN OF A TRAVELLER ON HIS WAY TO JERUSALEM.” Was a more beautiful epitaph ever written over one of CHRIST’s disciples?

## ACKNOWLEDGMENTS.

**N. B.—With all remittances the name of the Diocese and Parish should be given.**

**\* Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M BROWN, TREASURER, and sent to him, 23 Bible House, New York.**

**\* All Money Orders should be drawn on STATION D, NEW YORK.  
\*\* Remittances in Bank Notes are not safe.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10, to June 10, 1874.

## ALABAMA.

Florence—Trinity, for Bp. Auer	
Mem. Ch., Africa.....	3 15
Louisburg—St. Paul's.....	4 30

7 45

## ALBANY.

Morley—Trinity Chapel.....	13 53
Potsdam—Trinity.....	46 00
Troy—Ch. of the Ascension.....	15 39
St. John's S. S., of which for Bridgeman Memorial School, Shanghai, China, \$25 .....	100 00
St. John's Ch., for Bp. Auer Mem. Ch., Africa..	45 80
West Troy—Trinity S. S .....	5 00

225 72

## CALIFORNIA.

Kernville—Box 1999.....	3 15
San Francisco—St. Luke's Ch....	16 50

19 65

## CENTRAL NEW YORK.

Augusta—St. Andrew's.....	3 12
Aurora—St. Paul's.....	3 00
Baldwinsville—Grace Ch.....	5 72
Booneville—Trinity.....	3 07
Binghamton—Christ Ch.....	47 99
Clinton—St. James' Boxes.....	6 45
Chittenango—St. Paul's.....	4 35
Cape Vincent—St. John's.....	3 60
Canandaigua—Trinity.....	1 75
Constanceville—St. Paul's.....	1 00
Elmira—Trinity.....	174 39
Fulton—Zion.....	5 00
Lovettville—Trinity.....	3 52
McLean—Zion.....	2 00
New Hartford—St. Stephen's.....	8 71
Oriskany Falls—Ch. of the Good Shepherd.....	2 08
Oswego—Christ Ch.....	38 00
Ch. Evangelist.....	11 00
Oxford—St. Paul's.....	119 00
Oneida—St. John's.....	9 03
Paris Hill—St. Paul's.....	4 00
Port Leyden—St. Mark's.....	1 60
Pierrepont Manor—Zion, \$12.08; W. C., \$50.....	62 08
Pulaski—St. James'.....	3 75
Redwood—St. Peter's.....	1 00
Rome—Zion.....	45 56
Seneca Falls—Trinity Ch.....	26 15
Syracuse—St. Paul's.....	33 51
St. James' .....	5 30
Skaneateles—St. James'.....	6 21
Sherburne—Christ Ch.....	6 00
Trumansburgh—Ch. Epiphany.....	8 17
Utica—Calvary Ch.....	20 00
Trinity Ch.....	13 00
Watertown—St. Paul's.....	43 38
Watertown—Trinity.....	16 92
Whitesboro—St. John's.....	4 00

752 81

## CENTRAL PENNSYLVANIA.

Bellefonte—St. John's, a class of little girls, for Cape Pal- mas, Liberia.....	9 79
*Carbondale.	
Lancaster—St. James', a commu- nicate.....	10 00
Lebanon—St. Luke's Boxes.....	6 24
Leacock—Christ Ch., for Bp. Auer	
Mem. Ch.....	85
Lykens—Christ Ch. and S. S., for	
Bp. Auer Mem. Ch., Af- rica.....	5 17
Mansfield—St. James', for Bp.	
Auer Mem. Ch., Africa.....	6 00
Paradise—All Saint's Ch., for Bp.	
Auer Mem. Ch., Africa.....	1 80
St. Clair—Ch. of the Holy Apostles,	
for Bp. Auer Mem. Ch. ....	9 00
*Wilkesbarre.	48 85

## CONNECTICUT.

Bridgeport—Ch. Nativity, for Bp.	
Auer Mem. Ch., Africa.....	11 61
Fair Haven—St. James' Ch., for	
Bp. Auer Mem. Ch., Af- rica.....	20 00
Huntington—St. Paul's .....	3 09
Harford—St. John's, for Africa.....	50 00
New Canaan—St. Mark's Ch., for	
Africa.....	10 00
New London—St. James', \$8426;	
a lady, for Bp. Auer	
Mem. Ch., \$25.....	109 26
Plainville—Ch. of Our Saviour,	
for Bp. Auer Mem. Ch. ....	5 00
Round Hill—Calvary Ch., for Bp.	
Auer Mem. Ch.....	2 00
Unionville—Christ Ch.....	14 92
Watertown—Christ Ch., for Bp.	
Auer Mem. Ch., Africa.....	25 50
Westport—Christ Ch., for Bishop	
Auer Mem. Ch., Africa..	12 15

263 44

## DAKOTA.

Yankton—Cathedral Ch. of Niobrara, for Bishop Auer	
Mem. Ch.....	11 30
Amount collections in dif- ferent places in the Jur- isdiction of Niobrara,	
for Bp. Auer Mem. Ch..	50 85

## DELAWARE.

Christiana Hunt—Christ Ch.,	
\$51.26; five-cent collec- tion, \$52.05.....	103 31
Newark—St. Thomas' S. S.....	1 25
Newport—St. James'.....	2 50
Stanton—St. James'.....	5 00

\* The amounts credited in the June No. to Carondele and Wilkesbarre, Dioceses of Pennsylvania, should have been under the Diocese of Central Pennsylvania.

<i>Wilmington</i> —Golden Horn Soc'y, for Bp. Auer Mem. Ch., Africa.....	75 00	187 06		MICHIGAN.
<b>EASTON.</b>				
<i>Chestertown</i> —Chester Par., a mem- ber.....	5 00			<i>Ann Arbor</i> —St. Andrew's..... 45 22
<i>White Chapel</i> —St. Mary's.....	1 56	6 56		<i>Detroit</i> —Christ Ch. S. S. Boxes... 12 03
<b>GEORGIA.</b>				<i>Grand Rapids</i> —St. Paul's Mem. Ch..... 2 50
<i>Marietta</i> —St. James'.....	7 00	7 00		<i>Ionia</i> —St. John's ..... 1 80 St. John's, for Bp. Auer Mem. Ch., Africa..... 9 67
<b>ILLINOIS.</b>				<i>Jackson</i> —St. Paul's Woman's Miss'y Soc'y, for Miss Scott's salary..... 100 00
<i>Albion</i> —St. John's, for Bp. Auer Mem. Ch., Africa.....	10 00			<i>Marshall</i> —Trinity, \$6.32; S. S., \$2.68; Mission .64, for Bp. Auer Mem. Ch., Af- rica..... 9 64
<i>Chicago</i> —St. John's Ch., for Bp. Auer Mem. Ch., Africa.....	20 72			<i>Monroe</i> —Trinity..... 5 84 186 70
<i>Oscos</i> —Grace Ch. Boxes.....	7 00			
<i>Pittsfield</i> —St. Stephen's, for Bp. Auer Mem. Ch., Africa..	15 25			<b>MINNESOTA.</b>
<i>Preemption</i> —Grace Ch., for Bp. Auer Mem. Ch., Africa..	57 00			<i>Minneapolis</i> —St. Mark's..... 20 00
<i>St. John's Ch.</i> , for Bp. Auer Mem. Ch., Africa..	3 43	56 97		<i>Monroe</i> —St. Jude's..... 3 20 23 20
<b>IOWA.</b>				
<i>Burlington</i> —Miss Selma, for Rev. Mr. Hoyt's Boys' school, Wuchang, China.....	3 00			<b>NEBRASKA.</b>
<i>Oskaloosa</i> —St. James, for Bp. Auer Mem. Ch., Africa..	2 10			<i>Nemaha</i> —Box 1987..... 3 00 3 00
<i>Sioux City</i> —St. Thomas'.....	4 00	9 10		
<b>KENTUCKY.</b>				<b>NEVADA.</b>
<i>Newport</i> —St. Paul's S. S. Infant Class, \$20; Boxes, \$18..	38 00	38 00		<i>Belmont</i> —St. Stephen's..... 5 00 5 00
<b>LONG ISLAND.</b>				
<i>Brooklyn</i> —St. Mark's, Adelphi St., for Bp. Auer Mem. Ch., Africa.....	6 00			<b>NEW HAMPSHIRE.</b>
<i>St. Peter's, add'l.</i> .....	79 40			<i>Claremont</i> —Trinity, \$21.37; Boxes \$1; for Africa, \$2.63.... 25 00
<i>Roslyn</i> —Trinity, for Bp. Auer Mem. Ch., Africa.....	3 00	88 40		<i>Keene</i> ..... 13 50 38 50
<b>MAINE.</b>				
<i>Augusta</i> —St. Mark's.....	25 00			<b>NEW JERSEY.</b>
<i>Wiscasset</i> —St. Philip's, for Bp. Auer Mem. Ch., Africa..	2 80	27 80		<i>Burlington</i> —St. Mary's Hall, for scholarship in Bridgman Mem. School, Shanghai, China..... 50 00
<b>MARYLAND.</b>				<i>East Orange</i> —Christ Ch., Box 12547..... 5 00
<i>Baltimore</i> —Christ Ch., for Bp. Auer Mem. Ch., Africa..	68 52			<i>Freehold</i> —L. S. V., for the Ryall scholarship, Miss Fay's school, Shanghai, China..... 20 00
<i>St. Luke's</i> .....	5 00			<i>Jersey City</i> —St. Mark's..... 6 55
<i>St. Peter's Ch.</i> , Magpie Spear, towards educa- tion of a Chinese girl...	2 50			<i>Madison</i> —Grace..... 14 00
<i>St. Stephen's</i> , for Africa..	9 73			<i>Morristown</i> —Ch. of the Redeemer .. 5 00
<i>Calvert Co.</i> —St. Paul's.....	4 07			<i>Newark</i> —Trinity..... 175 52
<i>Georgetown</i> —St. Alban's Boxes..	7 00			<i>Paterson</i> —Mr. Jacob Weimer, for West African Record.... 1 00
<i>Homestead</i> —St. Thomas'.....	4 69			<i>Perth Amboy</i> —St. Peter's..... 112 20
<i>Montgomery Co.</i> —Chas. Abert, Box 10150.....	3 59			<i>Swedesboro</i> —Trinity..... 8 00
<i>Nanjemoy</i> —Rev. R. Prout, for China.....	100 00	205 10		<i>Trenton</i> —St. Michael's, for Bp. Auer Mem. Ch., Africa.. 51 62 448 89
<b>MASSACHUSETTS.</b>				
<i>Cambridge (North)</i> —St. James', for Africa, \$2; S. S., for support of a scholar in Bridgman Mem. School, Shanghai, China, \$40...	42 00			<b>NEW YORK.</b>
<i>Christ Ch.</i> , St. Peter's and St. James' united con- gregations, for Bp. Auer Mem. Ch., Africa.....	40 00			<i>Briar Cliff</i> —All Saint's, for Bp. Auer Mem. Ch., Africa.. 20 29
<i>Great Barrington</i> —St. James'....	10 00			<i>New York</i> —Ch. Epiphany, for Af- rica, \$17; S. S., \$4.64... 21 64
<i>Taunton</i> —St. John's, for Ch. in Liberia.....	50 00	142 00		<i>Ch. Nativity</i> , schools for Joppa..... 10 00
				<i>St. Ann's</i> ..... 35 00
				<i>St. John's Hall</i> , Miss'y So- ciety offerings of the first fruits, for "Me- morial scholarship of Bp. Auer," in Africa ... 25 00
				<i>St. Michael's</i> ..... 15 40
				<i>St. Paul's Chapel</i> , for Bp. Auer Mem. Ch., of which gold \$100..... 188 00
				<i>St. Philip's</i> , Box 10732, 77; collection, \$23..... 23 77
				<i>St. Stephen's</i> , \$13.88; S. S. \$11.12; for Bp. Auer Mem. Ch..... 25 00
				<i>Trinity Chapel</i> ..... 55 00
				<i>North Castle</i> —St. Stephen's, for Bp. Auer Mem. Ch., Africa..... 16 41
				<i>Phillipstown</i> —St. Philip's, for Bp. Auer Mem. Ch., Africa, \$14.55; five-cent collec- tion, \$5..... 19 55

<i>Port Chester</i> —St. Peter's.....	23	68		
<i>Red Hook</i> —Christ Ch., for Bp. Auer Mem. Ch., Africa.	4	26		
<i>Sing Sing</i> —Little Eva, for Bibles for the heathen in Africa	1	50		
<i>Wappingers' Falls</i> —Zion Ch., for Bp. Auer Mem. Ch., Africa .....	18	70		
<i>Yonkers</i> —St. John's Ch.....	79	82	533	02
NORTH CAROLINA.				
<i>Raleigh</i> —St. Mary's school, for Africa.....	20	00		
<i>Rowan Co.</i> —St. Andrew's.....	5	00		
<i>Wilmington</i> —Miss Ann Donuell.	250	00	275	00
OHIO.				
<i>Maumee</i> —St. Paul's, for Bp. Auer Mem. Ch., Africa.....	3	20		
<i>Monroeville</i> —Zion.....	9	40		
<i>Portsmouth</i> —All Saint's, five-cent collection .....	23	00		
<i>Ravenna</i> —Grace Ch., for Bp. Auer Mem. Ch., Africa.....	4	66		
<i>Tiffin</i> —Trinity Ch., for Bp. Auer Mem. Ch., Africa.....	5	00		
<i>Wakeman</i> —St. John's Boxes .....	13	70		
<i>Worthington</i> —St. John's.....	7	00		
<i>Zanesville</i> —St. James' Boxes.....	8	00	73	96
OREGON.				
<i>Portland</i> —Trinity Ch.....	54	94	54	94
PENNSYLVANIA.				
<i>Germantown</i> —St. Luke's, for Bp. Auer Mem. Ch., Africa.....	55	18		
<i>Norristown</i> —St. John's S. S., for education Chinese girl in Bridgeman M. e. m. school, Shanghai, China	40	00		
<i>Philadelphia</i> —Advent Ch. Boxes Grace Ch., Male Miss'y Society.....	28	00	125	00
St. Andrew's Ch., \$286.38; for scholarship in Miss Baldwin's Boys' school, \$140; Miss Arnott's girls' school, Joppa, \$70; Bridgeman Mem. school, Shanghai, China, \$100; Miss Fay's Boy's school, Shanghai, China, \$25; Cape Palmas Orphan Asylum, Africa, \$100... 721	38			
Asyl., Africa, \$100.....	63	00		
St. Matthias.....	25	00		
St. Timothy's S. S.....	29	00		
<i>Francisville</i> —St. Matthew's five-cent collection.....	10	00	1096	56
<i>Radnor</i> —St. David's Ch.....				
PIITTSBURGH.				
<i>Franklin</i> —St. John's, through Woman's Auxiliary....	9	00		
<i>Pittsburgh</i> —St. Andrew's Woman's Miss'y Society, of which for Bible Reader, \$164; special to Miss Fay, for girls' school, \$10.....	174	00		
<i>Titusville</i> —St. James' Mem.....	10	00	193	00
RHODE ISLAND.				
<i>Ashton</i> —St. John's Boxes.....	7	07		
<i>Bristol</i> —St. Michael's Ladies' Benevolent Society for Miss Fay's school, China	30	00		
<i>Providence (East)</i> —St. Mary's S. S., for Africa, for Bp. Auer Mem. Ch., Africa.	2	00		
All Saint's Mem., for Bp. Auer Mem. Ch., Africa.	60	30		
Ch. Redeemer, \$25; for Bp. Auer Mem. Ch., Africa, \$16.03.....	41	03		
WESTERLY—Christ Ch.....				
<i>Wickford</i> - St. Paul's Boxes.....	18	18	182	98
SOUTH CAROLINA.				
<i>Glenn Spring</i> —Rev. C. J. Jones...	4	00		
<i>St. Thomas and St. Denis</i> —Boxes For Bp. Auer Mem. Ch., Africa.....	15	98		
<i>Summerville</i> —St. Paul's, for Bp. Auer Mem. Ch., Africa..	12	65	37	18
TENNESSEE.				
<i>Columbia</i> —Mrs. E. A. Beckett....	10	00	10	00
VERMONT.				
<i>Brandon</i> —St. Thomas', for Bp. Auer Mem. Ch., Africa..	8	00	8	00
VIRGINIA.				
<i>Bedford Co.</i> —St. Stephen's.....	5	00		
<i>Campbell C. H.</i> —Trinity, Rufus Merrill.....	1	00		
<i>Clarke Co.</i> —Grace Boxes, \$16.18; S. S., on account scholarship, Miss Baldwin's school, Joppa, \$6.....	22	18		
<i>Cumberland Co.</i> —Leighton Par.....	8	00		
<i>Fluvanna Co.</i> —Rivanna Par.....	8	86		
<i>James City Co.</i> —Bruton Par.....	3	00		
<i>Lynchburgh</i> —Grace Mem. Ch., for Bp. Auer Mem. Ch., Africa.....	6	61		
<i>Middletown</i> —St. Thomas', for Miss Baldwin, Joppa Mission	6	63		
<i>Oak Grove</i> —St. Peter's, Mrs. W., tithes of eggs sold.....	2	50		
<i>Paineville</i> —Box 12746.....	50			
<i>Petersburgh</i> —St. Stephen's, for Bp. Auer Mem. Ch., Africa.....	1	04		
<i>Prince William Co.</i> —Leeds Par. Box.....	31			
<i>Richmond</i> —St. Mark's, Y. M. M. Soc'y, for scholarship in Rev. E. H. Thomson's Boys' school, China....	10	00		
<i>Theo. Sem'y</i> —Olivet, Mission Station, Fairfax Co., for Miss Baldwin's school, Joppa.....	3	00	78	63
WESTERN NEW YORK.				
<i>Aron</i> —Zion, for Bp. Auer Mem. Ch., Africa.....	1	00		
<i>Bergen</i> —Mission Ch., for Bp. Auer Mem. Ch.....	1	00		
<i>Nunda</i> —Grace Ch. Boxes.....	3	06	5	06
WISCONSIN.				
<i>Geneva</i> —Holy Communion, for Bp. Auer Mem. Ch., Africa.....	2	20		
<i>Platteville</i> —Trinity S. S., Trinity, for Bp. Auer Mem. Ch., Africa.....	5	00		
	3	00	10	20
MISCELLANEOUS.				
Cash.....	50			
Anonymous.....	1	00		
For Bp. Auer Mem. Ch., Africa.....	5	00		
<i>Japan, Osaka</i> —Mission Chapel, gold.....	73	85	80	35
LEGACIES.				
<i>N. Y., New York</i> —Estate Mrs. Sarah Ann Dean, for Africa.....	500	00		
<i>Pa., Philadelphia</i> —Estate Miss Annie Flower Wheeler...	511	00	1011	00
	6,503	23		
Amount previously acknowledged...	\$74,907	24		
	\$81,410	47		

# FOREIGN STATIONS.

## WESTERN AFRICA.

### Cape Palmas District.

<b>Rev. S. D. Ferguson</b> (Liberian).....	<i>Cape Palmas.</i>
Rev. Samuel W. Seton (Native).....	<i>Hoffman Station.</i>
Rev. R. H. Gibson (Liberian).....	<i>Gracay.</i>
Rev. Edward Davis.....	<i>Caravala.</i>
Rev. L. L. Montgomery (Liberian).....	<i>Cape Palmas.</i>
Rev. M. P. Valentine (Native).....	<i>Rocktown.</i>
Charles Lemmenstoll.....	<i>Caravala.</i>
Gustavus Lehman.....	"
Mrs. E. B. Ware.....	<i>Orphan Asylum, Cape Palmas.</i>
Miss Margaretta Scott.....	<i>Caravala.</i>
Miss Julia De B. Gregg.....	<i>Rocktown.</i>
Miss Mary E. Savery.....	<i>Caravala.</i>
Miss Fanny J. Botts.....	<i>Orphan Asylum, Cape Palmas.</i>
Edward Huine (Liberian), Teacher.....	<i>Monrovia.</i>
Mrs. S. J. Simpson (Liberian), Teacher.....	<i>Cape Palmas.</i>
Mrs. Ann Toomey, ("")	<i>Orphan Asylum, Cape Palmas.</i>
Joseph A. Russell (Native) Candidate for Orders Catechist.....	<i>Telio.</i>
Samuel Boyd (Native), Teacher.....	<i>Fishtown.</i>
Almon Potter ".....	<i>Hoffman Station.</i>
John Fury ".....	<i>Half-Gurvay.</i>
B. B. Wigner ".....	<i>Berebe.</i>
John Bohlen ".....	<i>Bohlen.</i>
Richard Killen ".....	<i>Rockbookah.</i>
O. E. Shannon ".....	<i>Kabla.</i>
James Boyd ".....	<i>Gideyatubu.</i>
Sanniel Bowman ".....	<i>Caravala.</i>
John B. Morris ".....	<i>Berebe.</i>

### Sinoe District.

<b>J. Neyle</b> , (Liberian) Catechist.....	<i>Sinoe.</i>
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### Bassa District.

<b>J. J. Blyden</b> , (Liberian) Candidate for Orders.....	<i>Bassa.</i>
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### Monrovia District.

<b>Rev. G. W. Gibson</b> (Liberian).....	<i>Monrovia.</i>
Rev. A. F. Russell ( " ).....	<i>Clay Ashland.</i>
Rev. N. T. Doidron ( " ).....	<i>Vestron.</i>
Rev. J. W. Blackridge ( " ).....	<i>Clay Ashland.</i>
John T. Thorpe, ( " ) Teacher.....	<i>Crozierville.</i>
Tucker, ( " ) Catechist.....	<i>Toto-Korie.</i>

## CHINA.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop, .....	<i>Shanghai.</i>
Rev. Robert Nelson, D.D.....	"
Rev. Elliot H. Thomson.....	<i>Peking.</i>
Rev. Samuel I. Schereschewsky, D.D.....	<i>Hankow.</i>
Rev. Augustus C. Boehning.....	<i>Wuchang.</i>
Rev. S. R. J. Hoyt.....	"
Rev. W. J. Boote.....	<i>Shanghai.</i>
Rev. Kong Chai Wang.....	<i>Hankow.</i>
Rev. Sung Kung Yen M. A. ....	<i>Shanghai.</i>
Rev. Hong Nien Woo.....	<i>Shanghai.</i>
Rev. Kia Sung Ting.....	"
Rev. Francis H. Stricker.....	<i>Hankow.</i>
Rev. G. D. B. Miller.....	<i>Shanghai.</i>
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. I. J. Schereschewsky.....	<i>Peking.</i>
Mrs. Boehning.....	<i>Hankow.</i>
Mrs. Hoyt.....	<i>Wuchang.</i>
Mrs. Boone.....	"
Mrs. Miller.....	<i>Shanghai.</i>

## JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp. Address, Yedo,	<i>Yedo.</i>
Rev. A. R. Morris.....	<i>Osaka.</i>
Rev. J. Hamilton Quinby.....	"
Rev. Charles H. Newman.....	<i>Yedo.</i>
Rev. William B. Cooper.....	"
Rev. Clement T. Blanchet.....	"
Henry Laning, M.D.....	<i>Osaka.</i>
Mrs. Quinby.....	"

## GREECE.

Miss Marion Muir, with twelve Assistant teachers (Greek).....	<i>Athens.</i>
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## PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	<i>Joppa.</i>
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## HAITI.

Rev. J. Theodore Holly.....	<i>Port-au-Prince.</i>
Rev. St. Denis Baudry.....	"
Rev. Julien Alexandre.....	<i>Bubeau.</i>
Rev. Pierre E. Jouy.....	<i>Jeremie.</i>
Rev. Charles E. Bourcet.....	<i>Cave.</i>
Rev. John Eliseo Salomon.....	<i>Anse a Vea.</i>
Fev. Pierre Louis Beaujardin.....	<i>Gonaives.</i>
Fev. Pierre Tallo Delatour.....	<i>Cape Haitien.</i>
Rev. Louis Dulessis Ledan.....	<i>Tobbeck.</i>
Rev. Charles Jerome Blastoury.....	<i>Port-au-Prince.</i>
Rev. Alexander Battiste.....	"

## Committee for Foreign Missions.

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REV. H. DYER, D.D.,  
REV. BENJ. I. HAIGHT, D.D., LL.D.

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LEWIS CURTIS, ESQ.,  
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LEMUEL COFFIN, ESQ.,  
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Rev. S. D. Denison, D.D., *Honorary Secretary*, 23 Bible House, New York.  
James M. Brown, Esq., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

### Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

### Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof, Newspapers, each, . . . . .	14 cts.
JOPPA.—Letters, each half ounce or fraction thereof . . . . .	9 cts.
CHINA AND JAPAN.—Via San Francisco, (every two weeks, beginning June 18th, 1874.) Letters, each half ounce or fraction thereof . . . . .	11 cts.
Newspapers each, . . . . .	10 cts.
Book Packets, each four ounce or fraction thereof, . . . . .	2 cts.
HAITI.—Steamers (Weekly) Postage 10 cents. Newspapers and Books free through the Mission Rooms.	4 cts.
LIBERIA.—Via Southampton, thence weekly,) Letters, each half ounce or fraction thereof . . . . .	10 cts.
Newspapers, each, . . . . .	4 cts.
By sailing vessels (occasionally). . . . .	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each (by Express).

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A **Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and

An **Easter Card** will go to each one who sends Easter offerings.

# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

JULY, 1874.

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\* \* \* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL.D., Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

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The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

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### THE COLORED POPULATION OF THE SOUTH; ITS CLAIM UPON THE CHURCH'S CARE.

(Continued.)

Of an emotional nature, yet even the negroes are not long satisfied with a religion moving alone in the sphere of wild excitement. They reach out after something more solid, not coming and going as mere spirits of religious frenzy. The responsive feature of our Service meets their emotional nature, while its thoroughly churchly and sacramental system holds them fast to the living centre of all abiding religious feeling and life, and guards them against running out into all manner of wild and vapid excess. This Church, we are firmly persuaded, owes a duty to this people which she cannot shirk, nor roll over upon any other body of Christians.

Their deterioration since the war has been most marked. Thrown back on themselves, and living almost wholly to themselves, how well nigh inevitable is their growing up in ignorance, indolence and immorality, a demoralizing power wherever found in large numbers. Slavery was a fearful curse. But the Church must see to it, that sudden freedom does not, in its utter abuse, or, perchance, relapse into native superstition and idol-worship, become a curse yet more dreadful. There is no louder call for Christian effort than at this time comes up from all our Southern States.

Just now the Church finds herself confronted with this solemn question : Shall this people, dwelling in this Christian land, relapse into Fetichism ? This is no idle fancy. Already something of the kind has found place in the rice-plantations of Georgia. Shall their old African superstitions return upon them to haunt their minds and heathenize them ? In this *age* ? In this land ?

The work can best be done by raising up an educated Ministry of their own color. This, the Romanists are now doing—educating at the Propaganda in Rome one hundred men for special work in the South. To our slow-footed Protestantism, this step on the part of this aggressive and far-seeing Church ought to be, if not alarming, at least stimulating to duty.

In such a work, the great question of African Missions would find its proper solution. Next to duty at home is the question equally serious and pressing : how shall this Church most effectually do her work in benighted Africa ? How many precious lives have already been sacrificed in that malarious region. And many more must be, if the Church set not to work at once to provide such a ministry. Nature has fitted the black man to endure best of all that dreary climate. It is his native land. There he can live. There the white man dies, ere his work is fairly begun. Only in this way can the Church serve best of all the evangelization of that broad and benighted Continent whence this people originally came.

Great interest for the red man is now awakened all over this Church. Toward that fading race of the forest, so often and so deeply wronged ; with whom sacred covenants were made but to be broken, like brittle pipe-stems, this work though long delayed, is now at length taken vigorously in hand. But shall the black man, nearer home, with interests interlaced, and, by reason of wrong, and oppression, and bitter bondage, with claims no less urgent and just, be forgotten and neglected ? By coming at last to do our duty in one direction, surely we do not escape responsibility alike binding in another.

For Africa, the old home of the black man, this Church has, for years, been doing something. Fresh zeal has recently been kindled in behalf of this noble work, in the consecration of a new Bishop, made necessary

by the resignation of one (the Rt. Rev. John Payne, D.D.) who, with a truly heroic spirit, and a zeal untiring, as it is rare, tried long and nobly to brave "the pestilence that walketh in darkness, and the sickness that destroyeth in the noon-day," and does now, after twenty-five years of self-sacrificing labor, in broken health, rest in the warm love and sympathy of a grateful Church. "Well done, good and faithful servant!" But now whilst doing thus nobly for Africans in their benighted home, laying a holocaust of saintly lives on God's altar for their evangelization, shall the five millions of Afric's children, right among us, be uncared for?

Here is an "open door." This Church, with her blessed ministrations, is beckoned to enter. Will this golden opportunity of doing for perishing souls among us be thrown to the wind? Will not this Church rise at once to the full measure of the opportunity, and her own solemn duty in the case? Can she account herself blameless, if she hold herself apart from this work pressing itself, more and more, upon her attention? In the name of the Divine MASTER, and with a full sense of the great commission, dare she do it?

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## MISSISSIPPI.

### ORDINATION OF GEO. H. JACKSON.

On the Wednesday following the Council, Rt. Rev. Bishop Green made a special visit to the Church of the Holy Comforter, Dry Grove, for the purpose of admitting to the Holy Order of Deacons Mr. Geo. H. Jackson, a colored man, who has been for the past year pursuing his studies at the Bishop Green Training School, at Dry Grove. The sermon was preached at the Bishop's appointment by the Rector of the Parish, the Rev. Wm. K. Douglas. The Bishop, assisted by the Rev. Mr. Crane, celebrated the Holy Communion. After the morning services a bountiful basket dinner was spread in the shade near the Church. In the afternoon the newly ordained Deacon preached a most appropriate sermon from Psalm clii. 4, "No man hath cared for my soul;" which was listened to with pleased attention by a large congregation.

Mr. Jackson is a native of Delaware, but resided most of his life in New Haven, Connecticut, where he became a communicant of St. Luke's (colored) parish, in that city. The Rector of this parish, the late Rev. John Garfield, recognizing in his young communicant unusual ability, taught him the elements of Latin and Greek himself. As soon as fitted for College he entered Lincoln University, Pennsylvania. He brought with him to Mississippi, where he came immediately upon his graduation, testimonials of the highest character. It is believed that he has unusual qualifications for his work. He has lived now among us for two years and

has won the unqualified respect of all with whom he has been brought into intercourse. He proposes to continue his work among his own people in Mississippi, and the Bishop has assigned him for the sphere of his labors during his diaconate the congregations about Dry Grove.

The ordination of a colored man to the Ministry of the Church is, alas! an unusual thing. In this case nothing has been done without due deliberation and prayerful concern for the welfare of Christ's Kingdom.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums  
for May 1874.

VERMONT.			
Bethel—Christ Ch.	5 00		
Fairfax—Christ Ch.	10 00	15 00	
MASSACHUSETTS.			
Ashfield—St. John's Ch. S. S.	6 00		
Boston—Ch. of the Messiah	5 00		
Dorchester—St. Mary's Ch.	1 25		
Hanover—St. Andrew's Ch.	5 00		
Medford—Grace Ch.	23 54	40 79	
RHODE ISLAND.			
East Providence—St. Mary's	9 24		
Manton—St. Peter's	2 00		
Pawtucket—St. Paul's Ch.	15 00		
Providence—Christ Ch.	3 00	29 24	
CONNECTICUT.			
Huntingdon—St. Paul's Ch.	3 00		
Watertown—Christ Ch.	5 00		
Windsor Locks—St. Paul's Ch.	11 59	19 59	
NEW YORK.			
Matteawan—St. Luke's Ch.	17 11		
New York—St. Clement's Ch.	25 00		
Saugerties—Trinity Ch.	27 48	69 59	
LONG ISLAND.			
Hempstead—St. George's Ch., additional	2 00		
Islip—St. Mark's Ch.	5 00		
Rockaway—Trinity Ch.	10 00	17 00	
ALBANY.			
Salem—St. Paul's Ch.	13 17		
Stoltzville—F. H. S.	25 00	38 17	
CENTRAL NEW YORK.			
Augusta—St. Andrew's Ch.	3 09		
Elmira—Trinity Ch.	25 00		
Fulton—Zion Ch.	2 38		
Hamilton—St. Thomas' Ch.	1 50		
Holland Patent—St. Paul's Ch.	4 17		
New Berlin—St. Andrew's Ch.	6 00		
A Friend, G.	60 00		
New Hartford—St. Stephen's Ch.	1 67		
Oriskany Fults—Ch. Good Shepherd	1 80		
Oxford—St. Paul's Ch.	5 00		
Paris Hill—St. Paul's.			
Watertown—Trinity			5 25
Whitney's Point—Grace Ch.			10 00
			3 60
			129 46
WESTERN NEW YORK.			
Niagara Falls—St. Peter's, a member			11 10
Stafford—St. Paul's S. S.			6 00
			17 10
PENNSYLVANIA.			
Manayunk—St. David's Ch.			35 00
Philadelphia — Lawrence Lewis, Esq.			1000 00 1035 00
CENTRAL PENNSYLVANIA.			
Bellefonte—St. John's Ch.			14 30
Eckley—St. James' Ch.			15 00
Mahanoy City—Ch. of Faith			1 77
			31 07
OHIO.			
Massillon—St. Timothy's Ch.			5 00
Ravenna—Grace Ch.			2 80
			7 80
MICHIGAN.			
Hillsdale—St. Peter's Ch.			5 00
Monroe—Trinity Ch.			6 15
			11 15
IOWA.			
Oskaloosa—St. James' Ch.			2 00
			2 00
MINNESOTA.			
Farmington—Ch. of the Advent..			2 30
			2 30
MISSOURI.			
St. Louis—Trinity Ch.			25 00
			25 00
DAKOTA.			
Yankton—Christ Ch.			5 00
			5 00
MISCELLANEOUS.			
For Work of Rev. Giles B. Cooke.			126 29
Additional, for work of Rev. J. R.			
Love.			86 00
			212 23
Amount previously acknowledged..			
Total .....			11,538 62
			1,707 55
			\$13,246 17

The Rev. Giles B. Cooke gratefully acknowledges the receipt of the following sums in response to appeal of February, 1874: "In Memoriam," Va., \$25; *Baltimore*—Col. W. P. Craighill, \$1; *Norfolk*—Rev. W. M. Dunn, \$10; *Petersburg*—Rev. J. H. D. Wingfield, D.D., \$25; *Greystown*—Rev. W. A. Schubert, 50 cents; *Suffolk*—Rev. Jas. B. Craighill, \$10; *Kanawha*—Mr. George B. Taylor, \$5; *West Va.*—Rev. E. V. Jones, \$2; *West Va.*, *the Plains*—Rev. W. H. Powers, 1st installment, \$5; through Messrs. McCalla and Stavely—A Pennsylvanian, \$5; *Gloucester C. H.*—Rev. C. Mann, 1st installment, \$5; *Baltimore*—Rev. J. E. Grammer, D.D., \$25; *Va.*—A lady, \$3.79; through Mrs. Peckham, \$12.40. Also 2 bbls. of excellent clothing and cloth from Ladies' Missionary Relief Society of Christ Ch., N. Y.; 1 Box do, from Ladies' Parish Aid Society of St. Peter's Ch., Geneva, N. Y.

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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### ST. MARK'S HOSPITAL, SALT LAKE CITY.

To persons who have felt an interest in Bishop Tuttle's work and Mission in Salt Lake City, and in his account from time to time of St. Mark's Church and St. Mark's Schools, a little history of the origin and present workings of St. Mark's Hospital may also be of interest, as showing what may be accomplished even with little means, when the heart is in the enterprise, and the work is carried on perseveringly, and with wise, judicious management.

To Mr. Wilkes, one of the vestrymen of St. Mark's Church, is due the credit of having first presented to his friends and others the urgent need of a hospital, where the sick and maimed might be cared for ; and of showing the feasibility of the plan for getting funds for its maintenance, which, with slight modifications, has since been successfully carried out. Miss Pearsall (since deceased), lady-assistant and parish worker, and Mr. Kirby, Assistant Minister of St. Mark's Church, were also deeply interested in it, and to the credit of some of our most prominent business men be it said, that they too entered into the scheme most heartily, and have given it, from the first, their cordial support ; but Messrs. Wilkes, Hussey, and Kirby were the gentlemen who really started the hospital. They rented the house and grounds, which are still occupied, and took steps towards securing the necessary funds for carrying it on.

There are many large mining companies in the Territory, employing a great number of hands. These companies—most of them—give a liberal monthly subscription, while the men in their employ give each one dollar per month, which entitles them to a bed and care in the hospital when sick.

During a portion of the month of March, and all of April, 1872, Mr. Kirby was busy getting the house ready for the reception of patients. Of course the necessary alterations and repairs, the purchase of furniture, etc., etc., made the expenditures large. The assured income was subscriptions from the Emma and Miller mining companies, and a monthly fee of one dollar each from the men in their employ, together with a monthly subscription from a number of business men of the city.

To meet the indebtedness which arose, Bishop Tuttle from time to time advanced money from his Trust funds, and Messrs. Hussey and

Wilkes loaned each \$250, without interest. Owing to the fact that many demands were made upon the citizens for Church and school purposes, it was not thought advisable or wise to press upon them the needs of the hospital.

The Board of Trustees appointed at the first meeting (May 13, 1872,) asked no donations to start the work, but trusted entirely to the monthly income to meet all expenses. At that meeting the Board effected an organization, and the hospital was put into their hands by the original promoters. It is also placed under the auspices of St. Mark's Episcopal Church, and this church is responsible for its proper management. The Rev. Mr. Kirby was elected Superintendent, Dr. Hamilton Physician and Surgeon, and an Executive Committee of three gentlemen appointed.

I cannot half so well give an account of the successful workings of the hospital as by quoting from the Superintendent's first Report for six months from April to November 22, 1872.

"The income for the month of April amounted to \$239, while that for the month of October amounted to \$501.15, being a little less than the present monthly average. The regular current expenses for the first six months amounted to \$2,788. Expenses for building and furniture to \$2,328. The monthly income has been sufficient not only to meet all current expenses, but has also paid \$1,198 of the permanent expenditures. The result of our efforts are surely gratifying and encouraging.

"Patients were first admitted to the hospital on April 30, 1872, when we received twenty-one. Each succeeding month has brought a larger number to us than the one preceding. Up to November 1, 116 patients have received treatment at our hands. As our patients come from *all* the different mining camps, you will at once perceive that the benefits of our institution are experienced very generally by the miners throughout the Territory. I have always been particular to inquire the religious connection of the patients, and have, when practicable, invited their pastors to visit them. I have also invited the Clergy of the city to visit the hospital at their pleasure. We have, on an average, taken care of from two to three charity patients every month, and have never refused admittance to any one while there has been a bed at our disposal.

"Our first matron, Mrs. Belknap, entered upon her duties May 1. From her experience at the East she was able to put every thing relating to the internal arrangements of the house into proper working order. Much of the present efficiency of the hospital is due to her efforts. She resigned her position in August, 1872.

"The thanks of the Board are due to Mrs. Foote, who kindly took charge of the hospital after Mrs. Belknap's resignation, and remained one and a half months, managing the household with great efficiency. When Mrs. Foote was obliged to give up this care, Miss Pearsall, though

far from well, took her place. The last work of her life was given to the hospital. I can only say that she managed every thing *well*, and won the respect and love of all in the house, as was abundantly evidenced by the honest tears shed for her by rough men, when tidings of her death reached them.

"On November 1, we secured the services of Mrs. Bray as matron. She is efficient in her management, and kind and attentive in her treatment of the patients. As Chaplain I have had daily prayers at the hospital, and a service on Sunday afternoons. I gladly bear witness to the respectful, and I trust, devout attention of the patients to these religious services. I doubt not at all that much good has been done, by affording a Christian home with Christian influences to those who have been under our care.

"And here I would express my thanks for the help I have ever received from Dr. Hamilton (who has given his services gratuitously) and can honestly and sincerely assure you, that it is owing to his faithful and skilful services, as much as any one thing, that our work commands the respect and confidence of the community to the degree it does. The receipts for the first six months were \$5,422.03 including loans."

The printed report for the past year shows that the receipts were \$9,133.27. Balance on hand \$11.68.

The thanks of the Board have more than once been tendered to Mr. Kirby for having managed the affairs of the hospital with so much wisdom and efficiency. As he states in his last report, the necessity for a suitable building of their own, is being felt very much. The friends of the institution are particularly anxious that a *ward for women*, with suitable attendants, should be a feature of the new building, should they succeed in procuring funds for the same. But the difficulty lies in meeting the necessary expenses of such a ward.

Will not some kind friends, who have means and to spare, remember our "Woman's ward," if ever our new hospital building is completed, and endow a bed or a number of beds?

There have but a few boxes reached us from the East, especially for St. Mark's Hospital, though some articles, in almost all the boxes sent for the poor, have been specified as for it. These were comfortables, blankets, bed linen, shirts, and a few dressing gowns.

Two boxes have been sent to us especially for the hospital. The first was from Central City, Colorado. The last, received within the past month, was from Grace Church, Medford, Mass., and contained old linen, a large number of sheets and pillow cases, also shirts, towels, dressing gowns, etc., etc. All of which articles were much needed, and were most thankfully received.

During Miss Pearsall's residence here, before taking charge of the hos-

pital, she visited the wards regularly once a week, talking and reading to the men ; and her influence for good was undoubted. Since her death, there has been no regular lady visitor. A few ladies interested in the institution have paid to it occasional visits, and attended the Sunday afternoon Services held there. Several of the young ladies of the Church attend these Services regularly, one of them playing the organ, while the others sing, and thus render the Service more pleasant than it could be otherwise.

During the past week, the Rev. Mr. Prout, recently Missionary in Virginia City, Montana, has been elected Assistant Superintendent and Chaplain of the hospital, and his wife, who is soon to arrive from the East, will take charge as matron. Mr. and Mrs. Prout are to reside in the hospital, and it is hoped by the Bishop that they may soon be able to establish a good Missionary work among the poor people of the neighborhood.

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### MISSION AMONG THE ONEIDA INDIANS.

LETTERS FROM THE REV. MR. GOODNOUGH.

THE following letters, though long crowded out of this Department, and therefore not of recent date, are very gladly printed, because they come from a Mission from which we hear but seldom. In the greater interest felt for the Indians at White Earth and in the Jurisdiction of Niobrara, we must not forget the good work which has been carried on for so many years among the Oneidas, nor fail to aid it so far as we are able, by our offerings as well as by our prayers.

ONEIDA, BROWN CO., WISCONSIN, December 29, 1873.

DEAR MISS EMERY : In answer to your very welcome and kind favor of the 19th inst., I am happy to state that we have now in our Indian Mission School eighty-nine children of from four to sixteen years of age. This number will increase towards spring. They are most of them in need of clothing of all kinds more or less. We have never found any trouble in disposing of any article that has ever been sent here, and I have no fears that we ever shall have any. There are eight hundred Indians connected with the Mission. Amongst them are to be found at all times the poor, the needy, and the sick, to whom small presents of clothing, bedding, etc., are always welcome, and, in many cases, of very great comfort. No article can be sent in the way of Divine charity that will not find a needy and a thankful recipient.

We are engaged in building a new church. The Indians have done very nobly and we trust they will have help in the way of the money that

it will be necessary to raise for paying the skilled workmen who will have to be employed. The Indians have raised themselves toward this fund over four hundred dollars, and when all that is promised is paid in by friends abroad, we shall have over one thousand dollars.

*Boxes or Express Packages* should be addressed to,

Ft. HOWARD,  
Wisconsin.

Very respectfully yours,

E. A. GOODNOUGH.

*Missionary to Oneidas.*

ONEIDA INDIAN MISSION, April 4, 1874.

DEAR MISS EMERY : The Woman's Missionary Association of Trinity Church, Princeton, N. J., has, in response to my letter written to you last December, which you sent to them, forwarded to me for the Mission a valuable box of articles made by its members for the Indians here. It has also sent to me \$30 for our new church and \$1.25 to pay freight charges on the box.

I wish to express to you the thanks I feel for these gifts of charity and Christian benevolence. They are calculated to do much good to the Indians in many ways. And without the power thus to give them a proof of our real interest in them, it would be very difficult indeed for teachers and Missionaries to gain much influence over them. With such aids, our tasks are made easier, not only because they give us the ability to relieve want, but also because they enable us to obtain the confidence and gratitude of this suspicious people. I therefore heartily thank you for calling the attention of this Association to our Mission, and the Association for its liberal response.

The building of our new church is still a work of the future. The Indians are doing a little towards it as they can, and some gifts from friends abroad are now and then received. One friend has asked for the privilege of putting in a memorial window, which we have very gladly granted, and shall be ready to grant the same to several more in case they should apply for it.

We have now on hand nearly twelve hundred dollars in cash towards the new church, but this is not enough to begin the actual building with. It is to be of stone, and we desire to put up the walls at once when we begin, so that the weather may not injure the work. When the walls are once up and covered with the roof, the building will be secure from the bad effects of storms and frosts, and therefore we do not wish to make a beginning till we have enough money on hand to pay the contractor so far.

Very respectfully yours,

E. A. GOODNOUGH,

*Missionary to Oneidas.*

## ACKNOWLEDGMENT FROM WHITE EARTH.

LETTER FROM THE REV. MR. GILFILLAN.

WHITE EARTH, BECKER Co., MINNESOTA, April 24, 1874.

DEAR MISS EMERY: I enclose a list of boxes received from parishes and individuals since I have been here. They are all the gift of the good women whose hearts God moved to undertake this pious work. They can never know how many cases of distress have been relieved through the means thus furnished by them; how many have been warmly clad, who, but for them, would have been shivering wretches, through the long six months' winter of this latitude. Many an Indian mother has brought her little children in her arms, and held up in her fingers the thin and worn cotton garments which alone interposed between their tender bodies and the piercing cold of winter, and has gone away happy, carrying with her a new-found treasure, sufficient clothing to make her little flock comfortable, or enough flannel or linsey-woolsey to provide them with warm suits when made up by her own fingers. By their pious labors in making or collecting garments in their distant Eastern homes, these good women have indeed made many a widow's heart on the Reservation "to sing for joy," and many here, who never saw and never will see their faces in the flesh, have risen up and called them blessed. These things have been to them the gift of Heaven, and the senders the instrumentality chosen of God. I may mention one incident, although I have spoken of it before. Meeting a one-armed Indian on the road one day—one of our best Christians—and observing that he wore a very comfortable overcoat, I stopped to admire it, and asked him whence he got it? He was silent a moment; then raising his remaining hand toward the sky, and at the same time turning upward a face full of devotion, he uttered the single word, "Ishpeming"—from Heaven. The coat had come in one of the boxes; and the wonderful faith of this poor man saw in it the special gift of God to him, Who had moved the hearts of his unknown benefactors to undertake the work. Some have sent children's shoes in the boxes, and these have gone to little children that I have seen here in winter walking about without either shoes, stockings, pants, or frocks, their bare feet pressing the cold snow and ice. Who will estimate how much suffering, or even the number of lives, such gifts have saved? Surely those who have wrought this good work will be recompensed at the Resurrection of the just. Surely they will hear that day the heart-comforting words, "Ye did it unto Me."

All of these articles not already distributed have been stored in a room specially devoted to the purpose in "The Bishop Whipple Hospital"; and from thence they will be dispensed to the recipients under the joint supervision of Sister Maria—the lady in charge—and myself. And here I would acknowledge my great obligations to Sister Maria for her invaluable

able assistance in arranging and putting away this clothing and in distributing it as occasion requires. An order and system otherwise impossible has thus been secured.

With renewed thanks, I am,

Faithfully yours,

J. A. GILFILLAN,  
*Missionary to Chippewas.*

LIST OF BOXES RECEIVED AT WHITE EARTH, MINNESOTA.

From two ladies of Grace Church, Honesdale, Pa.

- " Trinity Church, Geneva, N. Y., through Rev. Dr. Perry.
- " Miss Sarah Newlin, 1510 Arch Street, Philadelphia, Pa.
- " Mrs. F. D. Harriman, Hartford, Ct., two barrels clothing for Fred Smith and Peter Parker, Indian students.
- " Rev. Mr. Haughton, Hanover, N. H., through Bible House.
- " Miss Julia Mills, Milford, Ct., " " "
- " Mrs. A. H. Swift, New Brunswick, N. J.
- " St. John's Church, Yonkers, N. Y., through Mrs. S. R. Brown.
- " All Saints' Church, Worcester, Mass., through Mrs. W. B. Bigelow.
- " St. Paul's Church, Duluth, Minn.
- " St. Paul's School, Concord, N. H., through Bishop Whipple.
- " Mrs. C. M. C. Willett, 159 Lanvale Street, Baltimore, Md.
- " Grace Church, New Bedford, Mass., through Miss M. A. Church.
- " Grace Chapel, Hickory, Ind., through Bible House.
- " Emmanuel Church, Boston, through Dakota League.
- " All Saints' Church, Frederick, Md., through Rev. O. Ingle.
- " Niobrara League, New York.

LETTER FROM MISS HICKS,

*Acknowledging a box of clothing sent to her for distribution among her scholars, by the Woman's Missionary Association of Emmanuel Church, Holmesburg, Pa.*

WILMINGTON, NORTH CAROLINA, May 30, 1874.

DEAR MISS M—— : I must claim your indulgence for not writing you long before this. So much hard work for me has been crowded into the past four weeks that I have felt too tired to attempt to write to you. Both of my assistants have been ill, and I have been obliged to work early and late in order to get through with school duties. The box reached me in good condition last week. To you and the kind ladies who assisted in getting together so many nice garments, we feel greatly indebted. May God reward you a hundred-fold for all you have done for these needy children. Such donations enable me to do a vast deal more of good than I could do without them, and are great helps in carrying on the work of the Mission. Last Friday I fitted up several of my

ragged little waifs. If you could have witnessed their delight you would feel amply repaid for your labor. Our school is doing finely, and I am greatly encouraged in my work. During the month, seventeen women and one man were confirmed in St. Mark's Church, four of whom were from my school. Will you not continue to sustain us by your sympathies and prayers?

With kind regards to the ladies of your Association, I am,

Truly yours,

M. J. HICKS.

## ACKNOWLEDGMENTS.

*Offerings made through the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.*

Received from May 1, to June 6, 1874.

### CONNECTICUT.

<i>Stamford</i> —Woman's Missionary Association of St. John's Ch., quarterly payment stipend of Domestic Missionary.....	75 60
<i>Woodbury</i> —Woman's Auxiliary of St. Paul's Ch., of which, to aid Divinity Students at White Earth, \$15, from two friends, for Bp. Spaulding's work, \$5....	20 00
	95 00

### INDIANA.

<i>South Bend</i> —Woman's Missionary Association of St. James' Ch., for Bp. Spaulding..	12 34
	12 34

### MARYLAND.

<i>Baltimore</i> —Ladies' Foreign Missionary Society of St. Peter's Ch., for Scholarship in the Joppa school Maggie Spear, aged 4 years, towards the education of a little Chinese boy or girl.....	25 00
	2 50
	27 50

### MASSACHUSETTS.

<i>Dorchester</i> —A member of St. Mary's Ch., for Home Missions to Colored People.....	1 25
Through the Dakota League, for the Indian Commission—For publishing Clergyman's edition of Enmegahbowh's Letter and Testimony of the Rev. Paul Mazakute....	60 00
<i>Boston</i> —In memoriam H. H. C., for Bishop Hale.....	250 00
Ch. of the Good Shepherd.....	1 00
Ch. of the Messiah.....	35 00
St. Paul's Ch.....	20 00
St. Stephen's Chapel S. S., St. Stephen's Class.....	1 50
<i>Charlestown</i> —St. John's Ch.....	28 54
<i>Framingham</i> —St. John's Ch.....	9 00
<i>Hanover</i> —St. Andrew's Ch.....	5 00
<i>Hyde Park</i> —Christ Ch.....	3 00
<i>Longwood</i> —Ch. of Our Saviour.....	61 00
<i>Lowell</i> —St. Ann's.....	55 96

<i>Malden</i> —St. Paul's S. S. (for support of Santee students at Faribault).....	23 00
<i>Newton</i> —Grace Ch.....	13 00
<i>Newburyport</i> —St. Paul's Ch.....	1 50
<i>Quincy</i> —Christ Ch.....	2 00
	570 75

### MICHIGAN.

<i>Jackson</i> —St. Paul's Woman's Missionary Society, for Miss Scott's salary.....	100 00
	100 00

### NEW JERSEY.

<i>Bergen Point</i> —Woman's Missionary Association of Trinity Ch., for Indian Missions (additional)...	3 00
	3 00

### NEW YORK.

<i>New York</i> —Through the Niobrara League, for Indian Missions, of which from Trinity Chapel, towards support of one lady, \$250; St. Bartholomew's towards support of one lady, \$371; for printing press, Miss Fanny Coyleal, \$1; Mr. J. J. Astor, \$50; Mrs. Lloyd Aspinwall, \$25; for general work, as per items in Indian department, \$249.72.....	947 72
	946 72

### PITTSBURGH.

<i>Pittsburgh</i> —Woman's Missionary Society of St. Andrew's Church, of which, for Bible reader under Miss Fay, \$164; special, to Miss Fay, for Girl's school, \$10.....	174 00
St. John's Ch., of which for Domestic Missions, \$9.19; Foreign Missions, \$9.....	18 19
	192 19
	192 19

Total Receipts for May.....	1,947 50
Amount previously acknowledged.....	10,632 95
Total Receipts since Oct. 1, 1873 .....	\$12,580 45